AFZALIYATE SIDDIQUE -E- AKBAR WA FAROOQ -E- AAZAM

In ROMAN URDU

BY ARMAAN MANJOTHI NOORI SAAHIB



HUZOOR TAJUSHSHARIAH, ALLAMA MUFTI
AKHTAR RAZA KHAN AZHARI
RAHIMAHULLAHU TA'ALA

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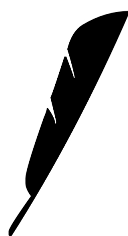
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Contact Details :

SABIYA VIRTUAL PUBLICATION
+919102520764 WhatsApp
abdemustafa78692@gmail.com

Visit : abdemustafa.in



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Muqdama

Kuch Arsa Pehle Internet Par Ek Sawal Aya Jo "Zabd Ul Tahqeek" Nami Kitab Ki Chand Ibarato Se Mutliq Tha, Us Kitab Ko Jab Dekha Gaya To Malum Huwa Ke Uske Musnif Pakistan Ke Koi Syed Abdul Qadir Jilani Sahab Hai, Jo (U.K) Me Rahte Hai. Unhone Muktlif Dalail Se "Afzaliyat Ali Al Shaikhain" Sabit Karne Ki Koshishi Ki, Jab Un Dalail Ko Dekha Gaya To Sab Nakafi Nazar Aye. Kitab Chunki 100 Safat Par Mustmil Thi Isliye Har Ek Dalil Ka Tauziyah Karne Ke Liye Kafi Waqt Darkar Tha , Jo Digar Masrufiyat Ki Wajh Se Mushkil Nazar Aya Isliye Huzur Taajhushariah Rehamtullah Allay Ne Sawal Name Main Mazkura Ibarat Aur Un Qayam Kiye Gaye Sawalat Ka Ilmi Aur Tahqeeki Jawab Dene Par Aur Asal Masla Yani Afzaliyat E Sidiq E Akbar Wa Farooq E Azam Radiallahu Ta'la Anho Ko Mazbut Dalail Se Sabit Karne Par Ikhtfa Farmaya.

Mazmun Ko Tartib Is Taur Par Di Gayi Ke Sab Se Pehle Sahaba E Kiram Radiallahu Ta'la Anho Se Mahabt Aur Unke Fazail Ko Bayan Famraya Gaya, Phir Hazrat Sidiq E Akbar Wa Farooq E Azam Radiallahu Ta'la Anhum Ki Afzaliyat Sabit Ki Gayi Aur Phir Sawal Name Me Mazkur Ibaraat Aur Unpar Qayam Kiye Gaye Sawalat Ka Batartib Jawab Dia Gaya.

Allah Ta'la Huzur Taajhushariah Rehamtullah Allay Ki Is Kawish Ko Qabul Farmye Aur Use Logo Ki Hidayat Ka Sabab Banaye , Niz Huzur Aur Huzur Ke Shehzade Girami Maulana Asjad Raza Sahab Qadri Ko Sehat Wa Tandurasti Ata Farmaye Unke Ilm Me Umar Me Bepanah Barkatein Ata Farmaye Aur

Hum Ahle Sunnat Par Aapka Saya Tadair Qayam Salam Rakhe.

Aameen

Aashiq Husain Kashmiri

Markazi Darul Ifta Bareli Sharif

3/Safar Ul Muzafar Hizri 1437



Sahaba E Kiram Se Mahabbat

Ala Hazrat Quds Sirah Farmate Hai :

"Har Shakhs Par Wajib Hai Ke Ahle Bait E Nabuwat Radiallahu Ta'la Anho Aur Tamaam Sahaba Radiallahu Ta'la Anho Se Mahabat Rakhe, Ahle Bait Radiallahu Ta'la Anho Se Adawat Ki Wajh Se Khawarij Me Se Na Ho Jaye Isliye Is Waqt Usko Sahab Radiallahu Ta'la Anho Ki Mahabat Nafah Na Degi Aur Sahaba Radiallahu Ta'la Anho Ko Mabguz Rakhen Em Rawafziyo Me Se Na Ho Jaye Isliye Ke Us Waqt Usko Ahl Bait Radiallahu Ta'la Anho Kam Nad Degi.

Kyon Na Ho Halake Sahaba Radiallahu Ta'la Anho Ki Mahabat Unki Zaat Ki Wajh Se Nahi, Na Ahle Bait Radiallahu Ta'la Anho Ki Mahabat Khud Un Ke Nafus Ki Wajh Se Hai Balke Un Sab Ki Mahababat Rasoolalallah ﷺ Se Unke Rabt Ki Wajh Se Hai To Jisne Rasool Karim ﷺ Se Mahababt Ki Us Par Wajib Hai Ke Un Sab Se Mahabat Kare Aur Jisne Un Me Se Kisi Ko Mubguz Rakah Us Par Sabit Ho Gaya Ke Wo Rasoolallah ﷺ Se Mahabbat Nahi Rakhta To Hum Mahabbat Me Un Me Se Kisi Ek Ke Sath Farq Nahi Karte Jaise Ke Imaan Lane Me Apne Rab Ke Rasoolo Ke Darmiyan Farq Nahi Karte. Salawatullah Alhum. Aur Jo Abu Bakar Radiallahu Ta'la Naho Se Mahabbat Kare Aur Ali Radiallahu Ta'la Se Mahabbat Na Kare Jaise Nawasib Aur Khwarij , Uske Bare Me Malum Huwa Hai Ke Wo To Ibne Abi Qahfa Se Mahabat Karta Ahi Na Ke Rasoolallah ﷺ Ke Khilafa Aur Unke Mehboob Aur Unke Sahabi Se Aur Jo Ali Radiallahu Ta'la Anho Se Mahabbat Karta Hai Aur Abubakar Radiallahu Ta'la Anho Se Mahabbat Nahi

Karta Uske Bare Me Malum Huwa Ke Wo To Ibne Abi Talib Se Mahabbat Karta Ahi Na Ke Rasoolallah ﷺ Ke Bhai Aur Unke Wali Aur Unke Nayb Se Aur Yahi Ma'ani Mashnawi Me Molvi Ma'anvi Ke Qaul Ka Hai.

Aey Girftar E Abubakar Wa Ali To Cha Daani Sar Haq Ke Gafli

(Al Mu'atmad Ul Mustnad Safa 278)



Sahaba E Kiram Ke Fazail

Allama Ibne Hajar Makki Al Sawai Aq Al Mu'araq Me Sahaba Radiallahu Ta'la Anho Ki Fazilat Bayan Karte Hue Farmate Hai, Mahamali,Tibrani Aur Hakim Nehazrat Aumir Sa'ad Radiallahu Ta'la Anho Se Riwayat Ki Ke Huzur ﷺ Ne Farmaya :

"Allah Ne Mujhe Chuna Aur Mere Liye Ashab Chune To Allahb Ne Un Me Se Mere Liye Kuch Ko Mera Wazir Aur Dusro Ko Madadgar Aur Kuch Mere Sarali Qiratdar Kiye To Jo Unhe Gali De Us Par Allah Ki Aur Farishto Ki Aur Tamaam Logo Ki La'anat Hai. Aur Allah Qayamat Ke Din Un Se Farz Qabul Karega Na Nafal."

Khatib Ne Hazrat Ansa Bin Malik Radiallahu Ta'la Anho Se Riwayat Ki, Sarkar ﷺ Ne Farmaya :

"Allah Ne Mujhe Chuna Aur Mere Ashab Ko Chuna Aur Unme Se Allah Ne Mere Liye Sarali Ristadar Aur Madadgar Chune To Jisne Unke Mumale Me Meri Hurmat Mehfuz Rakhi , Allah Uski Hifazat Farmayega Aur Jisne Unke Mumale Me Mujhe Iza Di, Allah Usko Dega."

Aqli Ne "Za'afa" Me Hazrat Anas Bin Malik Radiallahu Se Riwayat Ki :

Allah Ne Mujhe Bargujzida Kia Aur Mere Liye Ashab Aur Sairali Ristadar Chune Aur Anqarib Kuch Log Hoge Jo Unko Gali Dege Aur Unki Shaan Gatayege To Unke Sath Mat Bethhna Aur Unke Sath Na Pina Na Khana Aur Na Un Se Shadi Biya Karna."

Bagva, Tibrani Aur Abi Naeem Ne "Muraqa" Me Aur Ibne Asakir Ne Hazrat Ayaz Ansari Radiallahu Ta'la Se Riwayat Kia :

"Meri Hurmat Ki Hifazat Karo, Mere Ashab Aur Mere Ansar Aur Mere Ashar (Sairali) Ristdari) Sahaba Ke Muamale Me , To Jis Ne Unke Mumale Me Meri Hurmat Mehfuz Rakhi, Allah Dunia Wa Akhirat Me Uski Hifazat Farmaye Aur Jisne Unke Bare Me Meri Bat Na Rakhi Allah Wa Akhirat Me Uski Hifazat Farmaye Aur Jisne Unke Bare Me Meri Bat Na Rakhi, Allah Use Chorde Aur Jise Allah Chord De Anqari Usko Pakadega."

Tibrani Ne Syedna Hazrat Ali Murtaza Radiallahu Ta'la Anho Se Riwayat Ki :

Jo Ambiyah (Allaysallam) Ko Gali De Qatal Kia Jaye Aur Jo Mere Sahaba Ko Gali De Usko Kode Lagaye Jaye.

Dehlmi Ne Syedna Anas Bin Malik Radiallahu Ta'la Anho Se Riwayat Kia , Farmate Hai :

"Jab Allah Kisi Bande Ke Sath Bhalai Ka Irada Farmata Hai Uske Dil Me Mere Sahaba Ki Mahabbat Dal Deta Hai."

Tirmizi Ne Hazrat Abdullah Bin Magfil Radiallahu Ta'la Anho Se Riwayat Ki, Sarkar ﷺ Ne Farmaya :

"Mere Sahaba Ke Mumale Me Allah Se Daro Mere Bad Unko Nishana Na Bana Lena, To Jisne Use Mahabbt Ki Usne Merei Hi Mahababt Ke Badaulat Un Se Mahabbat Ki, Aur Jisne Un Se Bugz Rakha To Usne Mujh Se Bugz Ki Wajh Se Bugz Rakha, Aur Jisne Unhe Sataya To Usne Beshak Mujhe Sataya

Aur Jisne Mujhe Sataya Usne Allah Ko Iza Di , Aur Jo Allah Ko Iza De Qarib Hai Ke Allah Usko Pakde."

Khatib Ne Hazrat Ibne Ummar Radiallahu Ta'la Anho Se Riwayat Ki :

Jab Tum Unlogo Ko Dekhe Jo Mere Sahaba Ko Dushnam Dete Hai To Kaho, Allah Ki Laanat Tumhare Shar Par.

Ibne Adi Ne Hazrat Ayesha Radiallahu Ta'la Anha Se Riwayat Ki :

"Meri Ummat Ke Badtarin Logo Wo Hai Jo Mere Sahaba Par Jari Hai."

Ibne Majah Ne Hazrat Umar Radiallahu Ta'la Se Riwayat Ki :

"Mere Sahaba Ke Mumale Me Meri Hurmat Ki Hifazat Karo Phir Un Tabaeen Ke Bare Me Jo Un Se Mutsal Hai."

Shairazi Ne "Alqab" Me Hazrat Abu Saeed Khudri Radiallahu Ta'la Anho Se Riwayat Ki :

"Mere Sahaba Ke Mumale Me Mera Pass E Adab Rakho , To Jo Un Ke Mumale Me Mera Pass E Adab Rakhe, Main Allah Ki Taraf Se Uska Mahafiz Ho Aur Jo Unke Mumale Me Mere Namus Ki Haifazat Na Kare , Allah Us Se Bari Hai Aur Jis Se Allah Bari Huwa Anqarib Usko Pakdega.

Khatib Ne Hazrat Jabir Radiallahu Ta'la Anho Se Aur Dar Qutni Ne "Afrad " Me Hazrat Abu Huraira Radiallahu Ta'la Anho Se Riwayat Ki : "Beshak Logo Zayda Hue Hai Aur Mere Ashab Kam Hue Hai, To Mere Sahaba Ko Gali Na Do, Ab Jo Unhe Gali De Uspar Allah Ki Laanat."

Hakim Ne Abu Saeed Radiallahu0 Ta'la Se Riwyaat I Sarkar ﷺ Ne Sahaba Se Farmaya :

"Sun Lo Tumahre Bad Aane Wale Log (Sawab Me) Tumhare Paimano Yani Sa'ah Aur Mudko Na Pohchege."

Ibne Asakir Ne Hazrat Hasan Basri Radiallahu Ta'la Anho Se Batariq Mursal Riwayat Kia, Sarkar ﷺ Ne Farmaya : Tumhe Mere Sahaba Se Kia Kam ? Meri Khatir Mere Sahaba Ko Chordh Do (Yani Unhe Bura Na Kaho) To Mujhe Uski Qasam Jiske Qabza Qudrat Me Meri Jaan Hai , Agar Tum Me Koi Ohad Pahad Ke Barbar Rah E Khuda Me Sona Kharch Kare, Ek Din Bhi Kisi Ek Sahabi Ki Neki Ke Barbar Na Pohchega.

Aima Ahmad,Bukhari,Muslim,Abu Dawood, Aur Tirmizi Ne Abu Saeed Radiallahu Ta'la Anho Se Aur Muslim Aur Ibne Majah Ne Hazrat Abu Huraira Se Riwayat Ki :

"Mere Sahaba Ko Dusham Na Do, To Mujhe Uski Qasam Hai Jiske Dast E Qudrat Me Meri Jaan Hia . Agar Tum Me Se Koi Ohada Pahad Ke Barabar Sona Kharch Kare Na Unke Muh Ke Barbar Na Unhe Adhe Muh Ke Barbar Pohche.

Aaima Ahmad, Abu Dawood, Aur Tirmizi Ne Hazrat Ibne Masood Radiallahu Ta'la Anho Se Riwayat Ki :

"Mere Sahaba Ke Bare Me Koi Mujhe Dekhe Na Pohchae Isliye Ke Main Yeh Pasand Hun Ke Me Tumhare Pass Apne Kashana Se Us Hal Me Bahar Aao Ke Mere Sina Salamat Ho.

(Yani Koi Aziyat Na Ho)

Imaam Hakim Ne Anas Radiallahu Ta'la Anho Se Riwayat Kia :

"Meri Khatir Mere Sahaba Radiallahu Ta'la Anho Ko Rahne Do, Mujhe Uski Qasam Jiske Qabza Qudrat Me Meri Jaan Hai Ke Agar Tum Log Ko Ohad Ke Barbar Sona Kharch Karo, Unki Nekiyon Ko Na Pochege.

Dar Qutni Ne Riwayat Kia :

Jisne Mere Sahaba Ke Mumale Me Meri Namus Ki Hifazat Ki Hauz E Kausar Par An Ayega Na Mujhe Dekhega."

Tibrani Aur Hakim Ne Hazrat Abdullah Bin Basir Radiallahu Ta'la Anho Se Riwayat Ki :

"Khush Khabari Hai Us Ke Liye Jisne Mujhe Dekha Aur Uske Liye Jis Ne Unko Dekha Jinhone Mere Dekhne Walo Ko Dekha Aur Muj Par Imaan Laya, Unke Liye Khush Khabar Hai Aur Behtar Anjaam.

Abad Bin Hamid Ne Hazrat Abu Saeed Radiallahu Ta'la Anho Se Aur Ibne Asakir Ne Hazrat Wasla Radiallahu Ta'la Anho Se Riwayat Kia :

"Khushi Ho Usko Jisne Mujhe Dekha, Aur Jisne Un Logo Dekha Jinhone Meri Dekhne Walo Ko Dekha."

Tibrani Ne Hazrat Ibne Umar Radiallahu Ta'la Se Riwyat Kia :

"Allah Ki Lanat Ho Un Par Jo Mere Sahaba Ko Dushnam De."

Tirmizi Aur Ziya Ne Hazrat Barida Radiallahu Ta'la Se Riwayt Kia :

"Meri Sahaba Me Se Koi Shakhsh Kisi Zamin Me Intqal Na Karege Magar Us Hal Me Ke Wo Qayamat Ke Din Us Jagah Ke Bashindo Ke Liye Rehnuma Hoga.

Abu Yahla Ne Hazrat Anas Radiallahu Ta'la Anho Se Riwyat Kiya :

"Mere Sahaba Ki Kahwat Esi Hai Jaise Khane Me Namak Khana Bagair Namak Ke Kisi Qabil Nahi Hota."

Ahmad Wa Muslim Ne Hazrat Abu Musa Asha'ari Radiallahu Ta'la Anho Se Riwayat Kia :

"Sitare Asaman Ki Aman Hai, Jab Sitare Na Rahe Ge Asman Par Wo Bala Ayegi Jiska Wada Kia Gaya, Aur Main Apne Sahaba Ke Aman Ho To Jab Main Tashrif Le Jaoga Mere Sahaba Wo Ayega Jiska Unhi Wada Dia Gaya.

Tirmizi Aur Ziya Ne Hazrat Jabir Radiallahu Ta'la Se Riwayat Kia :

"Aag Us Musalman Ko Nahi Chhuegi Jisne Mujhe Dekhiyaa Jisne Imaan Ki Sath Mere Dekhne Walo Ko Dekha."

Tirmizi Aur Hakim Ne Riwayat Kia :

"Sab Se Behtar Farq (Sadi) Meri Qarn Hai, Phir Jo Us Qarn Se Mile Phir Jawab Se Male."

Tibrani Aur Hakim Ne Ja'ad Bin Habira Radiallahu Ta'la Anho Se Riwayat Kia :

"Sab Se Behtar Log Us Qarn Ke Log Hai Jin Me Me Tashrif Farma Ho, Phir Jo Un Se Mile Aur Unke Bad Wale Kam Rutba Hai.

Muslim Ne Hazrat Abu Huraira Radiallahu Ta'la Anho Se Riwayat Ki :

"Meri Ummat Ke Sab Se Behtar Log Wo Qarn Hai Jisme Main Ma'abus Huwa, Phir Jo Un Se Mile Us Ke Bad Jo Un Se Mile."

Fa'ada Hadisiya "

Aza Zikr Ashabi Famskwa " Jab Mere Sahaba Radiallahu Ta'la Anho Ka Zikr Ho To Apni Zubane Rok Lo.

Is Hadees Se Jis Tarah Kutb Aqaid Me Mazkur Ke Sahaba E Kiram Ke Darmiyan Jo Ikhtlafat Hue U Ke Haq Me Har Par Yeh Lazim Hai Ke Un Me Hum Dakhal Na De Aur Khuz Be Ja Se Baz Rahe. Isi Tarah Hadees Pak Humko Hidayat Karti Hai Ke Sahaba Radiallahu Ta'la Anho Me Baham Esi Tafzil Se Bache Jo Kisi Tanqis Ki Taraf Maudi Ho, Yahi Se Tafsil Be Jaki Mumaniat Nikli Aur Bab E Tafzil Me Itbah E Hawa Se Mamaniat Zahir Aur Jab Baham Sahaba Radiallahu Ta'la Ke Darmiyan Aitqad Fazal Me Yeh Lazim Ke Allah Wa Rasool Jalallahu ﷺ Ki Muqrar Karda Hado Ki Tauqif Se Bahar Na Jaye Aur Itbah E Hawa Se Kam Na Le To Gair E Sahaba Ki Sahaba Radiallahu Ta'la Par Tafzil Kyon Kar Sahaba Radiallahu Ta'la Anho Ki Tanqis Ki Taraf Maudi Na Hogi Aur Us Se Kyon Kar Mumaniat Na Hogi Zahir Hai Ke Yeh Bhi Manah Hai Aur Mufad E Hadees Ki Umum Mumaniat Hai Un Sab Surato Ko Shamil Hai Ke Askwa" (Apni Zubanein Roklo) Mutliq Hai Yahi Se Zahir Huwa Ke Yyeh Kahna Ke "Algarz Jumla Sahab E Kiram Ummati Hai Aur Ahle Bait Hi Ahl Bait Hai, "Isi Ke Tahat Mandarj Hai Jis Se Hadees Ne Manah Farmaya , Is Jumle Ka Mazid Humare Muqale Ke Akhir Me Mulahija Ho.

Ala Hazrat Imaam Quds Sira Ke Irshadat :

Ahl Sunnat Wa Jamaat Ka Aqeedah Hai Ke Ambiyah Mursalin Ke Bad Afzal Ul Khalq Syedna Abu Bakar Sidiq Radiallahu Ta'la Anho Hai Unke Bad Syedna Farooq E Azam Radiallahu Ta'la Anho Unke Bad Syedna Usman Gani Zunurain Radiallahu Ta'la Anho Phir Syedna Ali Karamullah Wz Ul Karim Chothhe Khalifa.

Shaikhain Karimain Wazirain Jalilain (Hazrat Abu Bakar Sidiq Wa Hazrat Umar Farooq Radiallahu Ta'la Anho) Ke Afzal Ul Khalq Bad Ul Rasool Hone Par Sarkar Abd Qarar ﷺ Ke Ahad Karamat Mahad Se Jumla Sahaba E Kiram Rizwanullah Azmainn Ka Ijma Aur Unke Bad Tabaeen Wa Tabe Tabaeen Radiallahu Ta'la Anho Aur Tamam Ahl Sunnat Ka Ijma Chala Aa Raha Hai Un Sahaba Radiallahu Ta'la Anho Me Hazrat Ali Mushkil Kisha Karimullah Ta'la Wajh Ul Karim Bhi Hai, Ala Hazrat Azim Ul Barkat Ne Apni Kutb E Musttab, "Gaitul Tahqeek, "Al Jawal Ul Ifqa" Aur Mutlah Ul Qamrin"Me Is Matlab Ko Khub Roshan Wa Mujla Farmaya Yaha Kuch Iqtasat Awal Zikr Kitabo Ke Darj Hote Hai, Chunache "Gaitul Tahqeek Me Hai :

Sahi Hadees Sharif Me Hai Syedna Ibne Syedna Imam Mohmmad Bin Hanifa Sahabzada Hazrat Maula Ali Karamullah Wajhul Karim Se Marwi :

Maine Apne Walid Majid Karimullah Wajh Ul Karim Se Arz Kia Rasoolallah ﷺ Ke Bad Sab Admiyon Me Behtar Kon Hai ? Farmaya :"Abu Bakar" Maine Arz Kia Phir Kon ? Farmaya : "Umar" Radiallahu Ta'la Amhum Azmain

2 Imaam Bukhari Apni "Sahi" Aur Ibne Maja Sunan" Me Batariq Abdullah Bin Salma Amir Ul Mominin Karamullah Waz Ul Karim Se Rawi Ke Farmate They :

Behtarin Mardam Bad Syed Alam ﷺ Abu Bakar Hai Aur Behtarin Mardam Bad Abubakar Umar Radiallahu Ta'la Imaam Ibne Al Qasim Ismail Bin Mohammad Bin Afzal Ul Lajkhi "Kitab Ul Sunat" Me Rawi :

Tarjumah :

Hazrat Alqma Radiallahu Ta'la Anho Farmate Hai Amir Ul Mominin Karamullah Waj Ul Karim Ko Khabar Pohchi Ke Kuch Log Unhe Hazrat Sidiq Wa Farooq Radiallahu Ta'la Anho Se Afzal Batate Hai Yeh Sun Kar Mimbar Par Jalwagar Hue , Hamd Wa Sana E Illahi Baja Laye Phir Farmaya :

Aey Logo ! Is Bare Me Agar Maine Pehle Se Hukm Suna Dia Hota To Beshak Saza Deta Aj Se Jise Esa Kahte Sunoga Wo Muftari Hai Us Par Mufatari Ki Had Yani 80 Kode Lazim Hai. Phir Farmaya : Beshak Nabi ﷺ Ke Bad Afzal Ummat Abubakar Radiallahu Ta'la Anho Hai Phir Umar Radiallahu Ta'la Anho Phir Khuda Khub Janta Hai Unke Bad Kon Sab Se Behtar Hai."

Alqma Radiallahu Ta'la Anho Farmate Hai Majis Me Syedna Imaam Hasan Mujtaba Radiallahu Ta'la Anho Bhi Tashrif Farma They, Unhone Farmaya :

Khuda Ki Qasam Agar Tisre Ka Nam Lete To Usman Radiallahu Ta'la Anho Ka Nam Lete."

4 Imaam Dar Qutni "Sunan" Me Aur Abhu Amr Bin Abdul Bara "Astiat Me Hakim Bin Jal Se Rawi Hazrat Maula Ali Karamullah Wz Ul Karim Farmate Hai :

Main Jise Paoga Ke Mujhe Abubakar Wa Umar Radiallahu Ta'la Anho Se Afzal Kahta Ahi Use Muftari Ki Had Lagaoga. Imaam Zahbi Farmate Hai : Yeh Hadees Sahi Hai.

Sunan Dar Qutni Me Hazrat Abu Jaifa Radiallahu Ta'la Anho Se, Ke Huzur Syed Alam ﷺ Ke Sahabi Aur Ameer Ul Mominin Karmullah Waz Ul Ke Muqrab Bargah They, Janaab E Amir Unhe "Wahb Ul Khair"Farmaya Karte They, Marwi :

Yani Unke Khayal Me Maula Ali Karamullah Wz Ul Karm Tamaam Ummat Se Afzal They Unhone Kuch Logo Ko Uske Khilaaf Kahte Sanakhat Ranj Huwa, Hazrat Maula Ali Unka Hath Pakd Kar Kashana E Wilayat Me Le Gaye Gum Ki Wajh Puchhi , Guzarish Ki, Farmaya, Kya Main Tumhe Na Bata Du Ke Ummat Me Sab Se Behtarin Kon Hai Abubakar Hai Phir Umar Radiallahu Ta'la Anho Hazrat Abu Jaifa Radiallahu Farmate Hai Allah Azwajjal Se Ahad Kia Ke Jab Tak Jiyuga Is Hadees Ko Na Chhupaoga, Bad Uske Khud Hazrat Ali Karamullah Wz Ul Karim Ne Balmushafa Mujh Se Esa Farmaya.

5 Imaam E Ahmad Musnad Me Zaiuneedn Radiallahu Ta'la Anho Abhu Hazam Se Rawi :

Yani Ek Shakhs Ne Hazrat Imaam Zainul Abdeen Radiallahu Ta'la Anho Ki Khidmat E Aqdas Me Hazir Hokar Arz Ki , Huzur Syed Alam ﷺ Ki Bargah Me Abubakar Wa Umar Radiallahu Ta'la Anho Ka Martaba Kya Tha ?

Farmaya : Jo Martaba Unka Ab Hai Ke Huzur ﷺ Ke Pehlu Me Aram Kar Rahe Hai :

7 Dar Qutni Hazrat Imaam Baqir Radiallahu Ta'la Anho Se Rawi E Irshad Farmate Hai :

Yani Aaulad E Amjad Hazrat Batul Zohra Ka Ijma Wa Itefaaq Hai Ke :Abu Bakar Wa Umar Ke Haq Me Wo Bat Kahe Jo Sab Se Behtar Ho.

Ala Hazrat Farmate Hai :

"Zahir Hai Ke Sab Se Behtar Bat Usi Ke Haq Me Kahi Jayegi Jo Sab Se Behtar Ho."

Imaam Ibne Asakir Wagera Salam Bin Abhi Aljah Radiallahu Ta'la Anho Se Rawi :

Yani Maine Imaam Mohammad Bin Hanfia Radiallahu Ta'la Anho Se Arz Kia : "Abu Bakar Radiallahu Ta'la Anho Sab Se Pehle Islam Laye They ? "Farmaya : "Na" Maine Kaha : "Phir Kya Bat Ke Abu Bakar Radiallahu Ta'la Anho Sab Se Bala Rahe Aur Paishi Ke Le Gaye Yaha Tak Ke Log Un Ke Siwa Kisi Ka Zikr Hai Nahi Karte. Farmaya "Yeh Isliye Ke Wo Islam Me Sab Se Afzal They Jab Se Islam Laye Yaha Tak Ke Apne Rab Azwajjal Se Mile."

Imaam Abul Hasan Darqutni , Jandab Asadi Radiallahu Ta'la Anho Se Rawi Ke, Imaam Mohammad Bin Abdullah Mehaj Bin Hasan Mashna Bin Hasan Mujtaba Bin Ali Murtaza Karamullah Waz Ul Karim Ke Pass Kuch Ahl Kufa Wa Jazira Ne Hazir Ho Kar Abu Bakar Wa Umar Radiallahu Ta'la Anho

Ke Bare Me Sawal Kia , Imaam Mohduh Radiallahu Ta'la Anho Ne Meri Taraf Multfat Ho Kar Farmaya

Apne Shehar Walo Ko Dekho Mujh Se Abubakar Wa Umar Radiallahu Ta'la Anho Ke Bare Me Sawal Karte Hai Wo Dono Mere Nazdik Bila Shuba Maula Ali Se Afzal Hai.

Radiallahu Ta'la Anhum Azmaeen.

Imaam Hafiz Wa Abi Shaiba, Hazrat Imaam Ajal Syed Zaid Shaheed Bin Imaam Ali Sajda Zain Ul Abadeen Bin Imaam Husain Syedu Shohda Sallawatullah Wa Taslimat Al Jadhum Yam Wallayhim Se Riwayat Hai Karte Hai Ke Unhone Kufiyo Se Farmaya :

Yani

Kharjion Ne Uth Kar Un Se Tabra Ki Jo Abubakar Wa Umar Radiallahu Ta'la Anho Se Kam They (Yani Usman Wa Ali Radiallahu Ta'la Anhum) Magar Abu Bakar Wa Umar Radiallahu Ta'la Anho Ki Shan Me Kuch Kahne Ki Gunjaish Na Pai Aur Tumne Aey Kufiyon Par Jast Ki Ke Abu Bakar Wa Umar Radiallahu Ta'la Anho Se Tabra Ki To Ab Kon Rah Gaya, Khuda Ki Qasam Ab Koi Na Raha Jis Par Tumne Tabra Na Kia Ho.

Wal Azyabillah Rab Ul Alamnin.

Gait Ul Tahqeek (Az Ala Hazrat Quds Sira Safa 6 Ta 10)

Al Zalal Ul Inqa Me Hai :

Unhi Hazrat Me Se Jinhone Tafzili Shaikhain Par Ijma Ki Khabar Di Hazrat Memun Ibn Mehran Haia Jo Fuqah E Tabaeen Me Shumar Hote Hai , Un Se Hazrat Abu Bakar Sidiq Aur Farooq E Azam Ke Bare Me Pucha Gaya Ke Yeh Afzal Hai Ya Hazrat Ali (Radiallahu Ta'la Anhum) Yeh Jumla Sun Kar Unke Badn Ke Rongte Khade Ho Gaye Aur Unki Rage Bhadakne Lagi , Yaha Tak Ke Aap Ke Sath Se Asa Bhi Gir Gaya Aur Farmaya :

"Main Nahi Samjaata Tha Ke Main Is Zamane Tak Zinda Rahuga Jis Me Log Abubakar Wa Umar Radiallahu Ta'la Anhum Par Kisi Ko Fazilat Dege. Aw Kama Qal, Abu Naeem Ne Ise Hazrat Faraat Bin Saib Radiallahu Ta'la Anho Se Riwayat Kia."

Unhi Hazrat Me Alim E Madina Imaam Malik Bin Anas Radiallahu Ta'la Anho Bhi Hai. Un Se Pucha Gaya Ke Rasoolallah ﷺ Ke Bad Logoo Me Afzal Kon Hai ?

Farmaya :

"Abu Bakar Wa Umar Radiallahu Ta'la Anho "Phir Farmaya : "Kya Usme Shak Hai ?

Unhi Hazrat Me Imaam E Azam Aqdam Wa Alm Akram Syedna Imaam Abu Hanifa Radiallahu Ta'la Anho Bhi Hai, Aap Se Ahl Sunnat Wa Jammat Ki Alamat Wa Nishani Ke Bare Me Sawal Huwa To Aap Ne Irshad Farmaya :

:Shaikhain Abu Bakar Wa Umar Radiallahu Ta'la Anho Ko Fazilat Dena,Khatnin Usman Wa Alui Radiallaho Se Mahabbat Rakhna Aur Mauzo Par Mash Karna."

Unhi Me Alam Quraish Ruh E Zamin Ko Ilm Se Bhar Dene Wale Syedna Imaam Mohammad Bin Idrish Shafai Mutlabi Radiallahu Ta'la Anho, Aap Ne Tafzil Shaikhain Par Sahaba E Kiram Aur Tabaeen Izaam Radiallahu Ta'la Anho Ka Ijmah Naqal Famraya Aur Kisi Ikhtlaaf Ki Hikayat Na Ki.

Unhi Me Se Imaam E Ahl Sunnat Hujjat Ul Islam Imaam Gazali Rehamtullah Alay Hai Jinhone Ahya Uloom Ke Baa Qawaid Ul Aqaid Me Bujurago Ke Aqaid Bayaan Kiye Hai Un Me Masla Tafzil Zikr Farmaya Ke :

"Nabi Karim ﷺ Ke Bad Insano Me Sab Se Afzal Hazrat Abubakar Hai Phir Hazrat Umar, Phir Hazrat Usman , Phir Hazrat Ali Radiallahu Ta'la Anhum "Zikr Aqaid Ke Bad Akhir Me Farmaya : Yeh Sab Wo Aqaid Hai Jin Se Mutliq Ahadees Warid Hai Aur Jin Par Asar Sahid Hai, To Jo Shakhs Yaqin Ke Sath Un Sab Ka Aitqad Rakhe Wo Ahle Haq Aur Jamat E Sunnat Se Hoga Aur Gumrahi Ki Jamaat Aur Badmazhabi Wa Bidat Ke Giro Se Juda Hoga.

Aur Unhi Me Jabal Ul Hafaz Alamatul Alwari Syedna Ibn Hajar Asqalani , Imaam Ahmad Bin Mohammad Asqalani Maulana Al Fazil Abdul Baqi Zurqani ,Nazm Qasida Ul Amali Fazal E Jalil Maulana Ali Qari Wagera Hum Rehmatullah Ta'la Allay Ajmain.

(Tarjuma Al Jalal Ul Alitnqa)

Afzaliyat Ke Bare Me Imaam Qurtabi Rehamtullah Allay Ka Irshad :

Imaam Qurtabi Farmate Hai :

Tarjumah :

Hum Ahl Sunnat Ke Nazdik Khulfa, Ki Afzaliyat Khilafat Ke Tartib Ke Mawafiq Hai Sath Hi Hazrat Usman Wa Hazrat Ali Radiallahu Ta'la Anho Ke Darmiyan Afzaliyat Daira Me Tardud Hai.

Aur Shia Aur Jamuir Muatzala Ke Nazdik Ali Karamtullah Wz Ul Karim Hi Afzal Hai , Humari Dalil Ijmali Yeh Hai Ke Aksar Ulma Ka Is Par Itefaq Qazi Hai Ke Unke Nazdik Uski Dalil Maujud Hai , Aur Tafisli Dalil Allah Ta'la Ka Farman :

Yani Aur Boht Us Se Dur Rakha Jayega Jo Sab Se Bada Parhezgaar Jo Apna Mal Deta Hai Ke Suthara Ho.

Yeh Ayat Karima Abubakar Sidiq Radiallahu Ta'la Anho Ke Bare Me Utari Aur Itqa Sab Se Bada Parhezgaar, Sab Se Jayda Bujuragi Aur Fazilat Wala Hai Aur Nabi Karim ﷺ Ka Farman :

"Un Do Ki Pairwi Karo Jo Mere Bad Qaid Hoge Abubakar Wa Umar Radiallahu Ta'la Anho.

Lehaja Hazrat Ali Radiallahu Ta'la Anho (Farman E Nabwi Se) Is Bat Par Mamur Hue Ke Un Dono Hazraat Radiallauh Ta'la Anho Ki Pairwi Kare, Aur Huzur ﷺ Ka Farman Hai :

"Yeh Dono Adher Umr Ke Jannati Logo Ke Sardar Hai Nabiyon Aur Rasoolo Ko Chordh Kar" Aur Huzur ﷺ Farmate

Hai : "Meri Ummat Me Sab Se Behtar Abubakar Hai Phir Umar Radiallahu Ta'la Anhum.



Afzaliyat Ke Bare Me Immaa Bajuri Rehamtullah Allay Ka Irshad :

Imaam Bajuri Rehamtullah Allay Jo Har Ke Shair

Yani Sare Sahaba Radiallahu Ta'la Anho Se Behtar Wo Log Hai Jo Mansab E Khilafat Par Faiz Hue Aur Fazilat Me Un Khulfa Ka Al Tartib E Khilafat Ke Mawafiq Hai.

Ke Tahat Farmate Hai :

Yani Khulfa E Arba Radiallahu Ta'la Anho Ki Shaan E Fazal Bamani Kashrat E Sawab Ki Tartib Me Ahl Sunnat Ke Nazdik Unki Tartib Khilafat Ke Mawafiq Hai To Sab Se Afzal Abubakar Phir Umar Phir Usman Phir Ali Radiallahu Ta''La Anho Hai, Aur Us Bat Par Ibn Umar Radiallahu Ta'la Ki Hadees Dalil Hai Wo Farmate Hai : Hum Kahte They Aur Rasoolalallah ﷺ Sunte They :

''Is Ummat Me Sab Se Bahtar Nabi Karim ﷺ Ke Bad Abubakar Hai Phir Umar Phir Usman Phir Ali Radiallahu Ta''La Anho To Humko Huzur ﷺ Ne Mana Na Farmaya,''

Aur Sa'ad Ul Milt Wal Deen Ne Farmaya :

''Isi Aqeede Par Humne Salf Wa Khalf Ko Paya Aur Yeh Roshan Hai Ke Agar Unn Hazraat Ke Pass Is Aqeede Par Dalil Na Hoti To Uska Hukm Na Farmate.''

Zabd Ul Tahqeek Ki Chand Ibarat Aur Unka Rad

Pehli Ibarat :

Tarjumah :

Ibne Adi Ibn Askir Ne Abu Saeed Se Marfun Riwayat Kia Hai :

"Ali Behatrin Makhluq Hai."

Is Jagah Janab Ali Murtaba Radiallahu Ta'la Anho Ko Sab Makhluq Se Afzal Kaha Gaya, Is Se Murad Sari Ummar ,Sare Sahaba Radiallahu Ta'la Anho Hai. (Ambiyah Allaysalam Hidayat Aqli Se Mustsna Hai) Yaha Sarkar Do Alam ﷺ Ka Janaab E Murtaza Radiallahu Ta'la Anho Ko Sab Makhluq Se Acha Farmana Ek Hujjat Qawiya Sharia Hai Aur Sahaba E Kiram Ka Is Par Amal Farmana Is Bat Ka Sabut Hai Ke Usme Sarkar ﷺ Ka Khususiyat Nahi Hai Balke Ummat Ka Majmuai Aqeeda Hai, Yaha Koi Tawil Mumkin Nahi Hogi.

Sawalat

Maula Ali Murtaza Radiallahu Ta'la Anho Ki Afzaliyat Ke Aqeede Ko Ummat Ka Mazmuai Aqeedah Qarar Dena Kaisa Hai ?

2 Jamih Ummat Ke Muqable Par Nabi Karim ﷺ Ka Zikr Karna Aur Yeh Kahna Ke :

"Is Me Sarkar ﷺ Ki Khususiyat Nahi Hai"

Nabi Karim ﷺ Ki Tauheen Hai Ya Nahi ?

Dusri Ibarat :

Ibne Asakir Matufi Hizri 571 Apni Kitab Tarik Madina Damish Jild 42 Safah 370 Par Tahrir Faramte Hai :

"Tumhara Ana Mubarak ! Aey Sare Musalmano Ke Sardar Aur Sare Mutqiyon Ke Imaam"

Yeh Hadees Marfuh Hai Sarkar E Do Alam ﷺ Ka Janab E Ali Murtaza ﷺ Ko Tamaam Musalmano Ka Sardar Farmana Jumla Ummat E Mohammadiya Me Afzliyat Ki Kafi Dalil Nahi Hai Kya ? Sab Altqiya Ka Sardar Farmana , Sab Se Akram Hone Ki Dalil Nahi Hai Kya Hai ?

Yaha Sab Ulqaiyah Se "Itqa" Hona Kisi Hadees Ya Ayay Se Istnabat Nahi Kia Gaya Balke Sarkar E Do Alam ﷺ Ne Ali Murtaza Radiallahu Ta'la Anho Ko Mukhatib Farma Kar Sarhat Farmai Ke Ali Murtaza Radiallahu Ta'la Anho Sab Ul Itqia Ka Sardar Ho Kar Akram Ul Ummat Hai.

Sawal :

Kya Is Ibarat Se Yeh Wajeh Nahi Hota Ke Musnif Ke Nazdik Agar Yeh Bat Kisi Ayat Se Mustnbat Hoti To Us Ki Koi Ahmiyat Na Hoti, Uski Ahmiyat Isliye Hai Ke Sarkar ﷺ Ne Khud Maula Ali Murtaza Radiallahu Ta'la Anho Ko Mukhatib Farma Kar Yeh Irshad Farmaya : Kya Yeh Andaz Tauheen Quran Ke Zimare Me Nahi Ata ?

Tisri Ibarat :

Itazabu Zahra Professer Jamia Azhar Misr Ke Bayan Se Bat Samne Aa Gayi Ke Afzaliyat Ali Murtaza Radiallahu Ta'la Anho Ka Aqeedah Shio Ka Munfarad Aqeedah Na Tha Balke Sahaba Radiallah Ta'la Anhum Ki Bhari Tadad (Jo Bani Abbas Aur Jumla Hasmiyon Se Banti Hai Jo Madina Sharif Ki Galib Aksariyat Banti Hai) Afzaliyat E Ali Murtaza Radiallahu Ta'la Anho Ka Aqeedah Rakhti Hi Jinhe Sunniyat Se Kharij Na Kia Gaya Na Bad Aqeedagi Ki Taraf Mansub Ki Gayi, Is Se Yeh Pata Chalta Hai Ke Masla Tafzil Naqabil Najah Tha.

(Safa219)

Sawal : Bani Abbas Wa Bani Hashmiyat Sahaba Radiallahu Ta'la Anhum Ki Bhari Taadad Ka Afzliyat E Murtaza Ke Aqeede Par Karband Hone Ka Dawa Kaisa Hai ? Esa Dawa Karne Wala Sunni Hai Ya Shia ?

Chothi Ibarat

Ala Hazrat Fazil E Barelvi Rehmatullah Allay Ka Ek Nukta Nigah

Ala Hazrat Fazil E Barelvi Rehmatullah Allay Ne Afzaliyat Ke Baad Me Muktlif Aqwal Farmaye Amgar Aqwal Az Qasm Istnabat Wa Istdlal Hai Magar Yeh Hawala Aap Ka Bazuban E Nabuwat Hai. Fatwa E Razwiyah Jild 23/232

Hadees 79

Ap Naqal Farmate Hai :

Tarjumah :

Roz E Qayamat Main Sab Se Pehle Ahl Bait Ki Shafa'at Farmaoga Phir Darja Ba Darja Zayda Nazdik Hai Quraish Tak, Phir Ansar, Phir Wo Ahl Yaman Jo Ke Mujh Par Imaan Laye Aur Meri Pairwi Ki, Phir Baqi Arab, Phir Ajam, Aur Main Jiski Shafa'at Pehle Karu Wo Afzal Hai Usko Riwayat Kia Hai Tibrani Ne Kabir Me Aur Daar E Qutni Ne Ifrad Me Aur Mukhlis Ne Fawaid Main Ibne Umar Radiallahu Ta'la Anho Se.

Tabsara

" Main Puri Ummat Me Sab Se Pehle Apni Ahle Bait Ki Shafa'at Karuga, Yeh Sugra Huwa, Aur Jiski Me Sab Se Pehle Shafa'at Karuga Wo Sab Se Afzal Hai, Yeh Kubra Huwa, Meri Ahl Bait Puri Ummat Se Afzal Hai (Yeh Natija Muntqia Hai) Ab Jumla Sahaba E Kiram, Khulfa E Rashdin Bamana Ashar Mubshara, Hazirin Badr , Hazrin Ihd , Ahl Bait Rizwan Al Garz Jumla Aqsam Sahba E Kiram Ummati Hai Aur Sirf Ahl Bait Hi Ahl Bait Hai, Aur Ahl Bait Jumla Aqsam Ummat Se Afzal Hai. (Radiallahu Ta'la Ajmaeen)

Aur Ek Ma'ani Janat E Murtaza Radiallahu Ta'la Anho Ko Ahl Bait Me Afzaliyat Hasil Hai Kyon Ke Jumla Hashmi Mah Ahl Bait E Rasool ﷺ Ke Janaab Murtaza Radiallahu Ta'la Anho Ko Afzal Samjte They.

(Safa300,301)

(Zabd Ul Tahqeek Ke Musnif Ne Ala Hazrat Rehamtullah Allay Ko Apna Hum Nawa Sabit Karne Ke Liye Yeh Hadees Fatwa Razwiyah Ke Hawale Ke Saht Zaid Ul Tahqeek Ke Book Title Par Bhi Shayh Ki Hai.)

Sawalat

1 Syedi Ala Hazrat Allayrehma Ki Bayan Karda Is Hadees Ka Asal Mafhum Kya Hai ?

2 Zabd Ul Tahqeek Ke Musnif Ke Tabsara Se Yun Lagta Hai Ke Wo Ahle Bait Ko Ummati Nahi Mante Balke Unko Koi Alag Hi Maqam Dete Hai, Unka Yeh Tarz E Amal Kaisa Hai ?

Pehli Ibarat Aur Uska Rad :

Tarjumah

Adi Wa Ibne Asakir Ne Abu Saeed Radiallahu Ta'la Anho Se Marfun Riwayat Kia Hai :

"Ali Murtaza Betrin Makhluq Hai."

Daur Mansur 6/589

Aqwal :

Awalan : Yeh Hadees Un Ahadees Marfua Ke Muaraz Hai Jo Sarkar Abd Qarar ﷺ Se Marwi Hai Jin Se Afzaliyat Sidiq E Akbar Radiallahu Ta'la Anho Ashkar Hai Un Me Huzur Sarwar Alam ﷺ Ka Sahaba Radiallahu Ta'la Anho Ki Zubani Sidiq E Akbar Radiallahu Ta'la Anho "Itaqa" Waadal"" Wagera Sunana

Aur Unko Muqara Rakhna Bhi Shamil Hai Ke Wo Sab Hadees Marfuh Ke Hukm Me Hai.

Saniyan : Yeh Khud Ayat Karima :

Aur Ijma Ke Muaraz Hai Jiski Ruh Se "Itaqa" Ka Misdaq Abubakar Radiallahu Ta'la Anho Hai.

Saniyat Yeh Jo Kaha Ke :

"Ambiyah Allaysallato Salam Hidayat Aqli Se Mustshana Hai."

Musthna Hona Muslim, Hidayat Aqli Ka Dawa Ajab Hai Ke Masla Sam'ayat Se Hai Na Ke Aqliyat Se.

Raj'a :

Khair Ul Baria " Ke Umum Ka Makhsus Hona To Aapne Bhi Maan Liya To Hadees Ka Mafhu, Zai Thhehra, Aur Hadees Khabar Ahad Hai To Zani Ul Sabut Hone Ke Sath Zani Ul Dalalat Bhi Hui , Phir Esi Hades Ayat Ke Qatai Ul Sabut , Qatai Ul Dalalat Hai Ke Muaraz Kyon Kar Ho Sakti Hai ?

Khamsa : Pehle Ahadees Kashira Wa Ajmah E Ummat Se Muaraze Ka Jawab De Dijiye, Phir Us Se Itsnad Kijiye Aur Agar Tanha Yeh Hadees Ahadees E Kashira Aur Ijma E Ummat Ke Muaraz Hai To Sabil Takhsis Wa Tawil Hai Ya Us Ek Hadees Ko Lekar Ayat Wa Ahadees Wa Ijmah E Ummat Sab Ko Rad Karna Hai ?

Sadsa : Khair Ul Barih" Ka Mafhum To Quran Karim Me Bhi Warid Huwa ,

Yani

Beshak Jo Imaan Laye Aur Ache Kaam Kiye Wahi Tamaam Makhluq Me Behtar Hai. (Kanzul Imaan)

Ayat Karima Ka Sarih Mafad Yeh Hai K "Khair Ul Bariya" Ka Misdaq Qayamat Tak Tamam Nekokar Musalman Hai. Zahir Hai Ke Ayat E Karima Qatai Ul Sabut, Qatai Ul Dalalat Hai Aur Uska Mafhum Aam Hai Jis Ka Misdaq Har Nekokar Momin Hai, Aapki Paish Karda Hadees Jo Zani Ul Sabut Hai Is Ayat Karima Ke Muaraz Hai , Au Zani Qatai Ka Muaraz Kaise Ho Sakta Hai ? Lehaja Agar Taufiq Mumkin Na Ho To Tarjih Qatai Ko Hogi Ya Zani Ko? Zaroor Qatai Raij Thhehrega.

Sab'a : Hadees Bar Taqdir Sabut E Matan Zaroor Wajib Ul Tawil Hai Ke Usko Uske Zahri Ma'ana Par Lena Mut'azar Hai Ke Wo Ayat Ke Mauraz Hai, Ayat Ka Sarih Mafhum Yeh Hai Ke : Jo Log Imaan Laye Aur Ache Amal Kare Wahi Tamam Makhluq Me Behtar Hai. "Albata Ayat Ka Misdaq Awalin Bara E Rast Sahaba E Kiram Radiallahu Ta'la Anhum Hai. Lehaja Khair Ul Bariya Ek Mafhum Aam Hai Jo Bila Waliyat Sahaba Radiallahu Ta'la Anhum Par Sadiq Aur Bila Waliyat Darja Ba Darja Sab Se Ala Par Phir Uske Bad Jo Sab Se Ala Hai Us Par Wa Ala Hiza Ul Qayas Jo Apne Mab'ad Se Fazal Me Bartar Hai Is Par Sadiq Ata Hai.

Ayat Ke Is Mafhum Ka Taqaza Yeh Hai Ke Ali Khair Ul Bariyah " Ka Manayeh Liya Jaye Ke : "Ali Baz Khair Bariyah "Yani Ayat Karima Me Jis Giroh Ko Khair Ul Bariya Kaha Gaya Aza Jumla Hazrat Ali Mushkil Kusha Bhi Hai, Ab Us Surat Me Hadees Ka Mafhum Ayat Ke Muaraz Nahi Rahba Balke Us Se Sirf Itna Sabit Hota Hai Ke Hazrat Ali Radiallahu

Ta'la Anho Apne Ma'baid Digar Sahaba Radiallahu Ta'la Anho Me Sab Se Afzal Hai Yeh Nahi Ke Wo Ambiyah Wa Mursalin Allaysalam Ke Bad Bashmul Khulfa E Salsa Radiallahu Ta'la Anhum Sare Sahaba Radiallahu Ta'la Anhum Se Afzal Hai Ke Yeh Mazkura Ayat Wa Ahadees Wa Ijmah E Ummat Balke Khud Un Irshadat E Murtaza Ke Muaraz Hai Jo Mazkura Hue.

Lehaja Yeh Jo Aapne Kaha : Al Khair Ul Bariyah (Aki Radiallahu Ta'la Anho Behtarin Makhluq Hai) Us Jagah Janab E Ali Murtaza Radiallahu Ta'la Anho Ko Sab Makhluq Se Afzal Kaha Gaya, Is Se Murad Sari Ummar Sare Sahaba Radiallahu Ta'la Anhum Hai.

Is Par Aap Se Sawal Hai Ke Kya Quran Me Mazkur "Itqa" Ke Ijmai Ma'ana Ka Inkar Nahi Jiski Ruh Se "Itqa" Ke Misdaq Sirf Sidiq E Akbar Radiallahu Ta'la Anho Hai Jiski Mauhid Ahadees Kashira Marfuh Hai Jin Ki Tafsil Guzri Irshadat Murtaza Jis Ke Misdaq Hai Jo Guzre.

Samnan : Masla Afzliyat Muatqad Se Hai Jis Ke Liye Bad Sabut Nas Yaqin Qatai Nafi, Ahtmaal Darkar Aur Aapki Paish Karda Riwayat Jo Ayat Ke Muaraz Ahadees Kashir Marfu Ke Mustsadam Ijma E Ummat Ke Manafi , Jis Ke Irshadat Mutrzwiyah Khud Nafi.

Ab Agar Is Riwayat Ki Sand Sahi Mutsal Bhi Ho Phir Bhi Itne Muarazat Ke Bawjud Iska Matan Darja Sehat Ko Kyon Kar Pohche, Aur Kyon Kar Sabit Ho Aur Pehli Manzil To Sabut Hai, Phir Agar Kisi Tarah Sabut Maan Bhi Liyajaye To Qatai Baroj Matlub Jo Muatqadat Me Darkar Ahi Wo Kaha, Phir Us Se Istdalaal Kyon Kar Rawa ? Isi Muqa Par Ulma Kahte Hai :

Tas'aa :

Jab Is Riwayat Ka Sabut Mahl Mana Me Hai To Apka Yeh Kahna Ke :

"Yaha Sarkar E Do Alam ﷺ Ka Janab E Murtaza Radiallahu Ta'la Anho Klo Sab Makhluq Se Acha Farmana Ek Hujjat E Qawiah Shariah Hai.

Na Muslam Hai, Pehli Maznzil Difah Muaraza Aur Riwayat Ka Man Hait Al Riwyat Al Dariyat Ul Sabit Hona Hai Jis Se Ohada Bara Hona Aapki Zimedari Hai, Bilfarz Yeh Marhala Bhi Tay Ho Jaye To Mu'atqadat Me Khabar Ahad Kyon Kar Maqbul Ho ? "Bilfarz" Maine Yun Kaha Ke Masla Aitqaadiyat Ka Hai Yaha Riwayat Ke Man Hais Ul Sand Sahi Hone Ki Manzil Mujthid Ke Nazdik Sehat Hadees Ki Hai Jo Yaha Mutsur Nahi Ke Masla Ijtehadi Nahi Aitqadi Hai Lehaja Bil Farz E Galat Agar Riwayat Har Do Taur Par Sahi Wa Sabit Bhi Ho Phir Bhi Khabar Wahid Se Uper Taraqi Na Karegi Aur Baab Ul Aitqad Me Qabul Na Hogi Aur Jab Muamla Yeh Hai To Us Se Istdalal Apko Kya Mufid ? Aap Likhte Hai :

"Is Me Sarkar ﷺ Ki Khususiyat Nahi. ...

Aqau: Mazkura Jumle Se Tauheen Sarkar ﷺZahiri Taur Par Mafhum Nahi Hoti Albata Yeh Jumla Sakht Abham Wa Aiham Rakhta Hai, Iska Ek Pehlu Yeh Hai Ke Khulfa E Salsa Par Tafzil Ali Sari Ummat Ka Majmuah Aqeedah Hai Aur Huzur ﷺ Ka Bhi Yahi Aqeedah Hai Jis Par Jumla : " Is Me Sarkar ﷺ Ki Khususiyat Nahi Hai"

Qarina Hai Aur Yeh Takzi E Ijma Hai Aur Sahaba Radiallahu Ta'la Anhum Ki Taraf Ek Galat Bat Mansub Karna Hai Jisko Khud Ali Murtaza Radiallahu Ta'la Anho Ne Muqarar Na Rakha Aur Uske Qayl Ko Muftari Farmaya Aur Had E Muftari Ka Sazwar Qarar Dia Balke Yeh Huzur ﷺ Ki Taraf Wo Bat Mansub Karna Hai Jiski Ruh Se Khud Un Ke Irshadat Babat Khulfa E Salsa Jhute Thhehare To Yeh Nabi ﷺ Par Iftara Aur Ta'amad Kazb Ke Qalil Se Hia Jis Pr Sarkar ﷺ Nwe Yeh Waeed Irshad Farmai :

Aur Iska Ek Pehlu Yeh Hai Ke Muatqadat Me Kuch Ese Muatqadat Bhi Hai Jin Me Huzur ﷺ Ki Khususiyat Hai Ummat Ke Liye Sabil Jawaz Ke Un Aitqadat Ko Na Mane, Iska Sabut Bazima Mudai Hai Aur Iska Hasil Bhi Guma Phira Kar Baz Irshadat Nabwi Ko Rad Karna Aur Us Me Nabi ﷺ Ki Tauheen Ka Khafif Pehlu Muzmar Hai, Kya Koi Nasbi Kharji Nahi Ke Sakta Ke Abubakar Radialahu Ta'la Anho Ke Bare Me Jo Uska Aqeedah Hai Wo Ummat Ka Majmau Aqeedah Hai Aur Jo Us Ke Muqabil Hai Wo Sarkar ﷺ Ka Khaas Aqeedah Hai ?

Asara : Aap Farmate Hai :

"Sahaba E Kiraam Radiallahu Ta'la Anhum Ka Is Par Amal Farmana........

Sahaba E Kiram Radiallahu Ta'la Anho Ne Beshak Hazrat Ali Murtaza Karamullah Wz Ul Karim Ko "Khair Ul Bariya" Wa Afzal Ul Khalq Aur Ambiya Murslin Allaysallam Ke Bad Behtarin Awalin Wa Akhirin Mana, Magar Is Taur Par Jiska Zikr Guzra Jiski Ruh Se Fazilat Bar Tartib Khilafat Hai To

Khulsa E Salsa Radiallahu Ta'la Anhum Ke Bad Tamaam Khalq Pr Martaba Murtaza Baala Hai.

Hadi Ashr : Aap Farmate Hai :

"Yeh Is Bat Ka Sabut Hai Ke Us Me Sarkar ﷺ Ki Khususiyat Nahi Balke Ummat Ka Majmuai Aqeedah Hai."

Acha Hota Aap Is Jumle Ki Sharah Kar Dete, Khair Ab Bataye Ke Aapke Is Farmaan Ka K : Is Me Sarkar ﷺ Ki Khususiyat Nahi Hai." Kya Hasil Hai ? Kya Muqtqadat Me Koi Esa Aqeedah Bhi Hai Jo Khass Sarkaar ﷺ Ka Aqeedah Ho Aur Ummat Na Ho ?

Sani Ashr : "Ummat Ka Majmuai Aqeedah Hai."

Ji Isi Tartib Par Guzri, Isi Par Ijma E Ummat Hai, Is Ka Khilaaf Kharq Hai, Iske Bar Khilaaf Aapka Dawa Rad E Ijma Hai Ya Kuch Aur ? Ayat Ka Mafaad Jo Mazkur Huwa Aur Ahadees E Marfua Sarkar ﷺ Aur Irshadat E Murtaza Ka Kya Jawab ?

Salas Ashr : Aap Farmate Hai :

"Yaha Koi Taweel Mumkin Nahi Hogi."

Is Par Sawaal Hai Ke Agar Koi Yeh Kahe Ke Ayat E Mazkura Saf Pukar Rahi Hai "Khair Ul Bariyah " Ek Mafhum Aam Hai Jo Har Momin Nekekar Par Mamul Hai, Aur Har Momin Nekokar Is Mafhum Kuli Ka Fard Hai, Lehajad Yun Kahna Sahi Hai :

To Ayat Aur Hadees Me Muqtza E Tatbiq Ke Bamaujb Hadees Ka Mafaad Sirf Is Qadr Hai Ke Ali "Khairul Bariya" Mafhum

E Aam Ke Ek Fard Hai. Is Taur Par Hadees Ayat E Karima Ke Mawafiq Hui Aur Wahm E Muarza Zail Huwa.

Ab Jab Ke Hadees Ka Is Taujiyah Wa Tatbiq Par Yeh Mafaad Thhehra Ke Hazrat Ali Radiallahu Ta'la Anho Ek Fard Is Mafhum E Aam Ke Hai To Is Se Awliyat Aur Afzaliyat E Mutlqa Kaha Se Nikli ? Wo Shakhs Kahta Hai Ke "Khair Ul Bariya' Ek Mafhum Kul Mushkak Hai Jo Ala Wa Adna Sab Par Sadiq Ata Hai , Hadees Is Taujiya Par Mafhum Kuli Ka Ek Fard Bil Farad Bayan Kar Rahi Hai, Rahi Yeh Bat Ke Wo Fard Is Mafhum Ka Misdaq Awal Wa Ala Hai Ya Baz Ki Ba Nisbat Aula Hai Hadees Me Iska Bayan Nahi , Yeh Dusri Dalil Se Sabit Hogi, Aur Is Dalil Ko Dekha Jayega.

Us Shakhs Ki Yeh Bat Sahi Hai Ya Nahi ? Aur Agar Yeh Sahi Hai To Hadees "Ali Khair Ul Bariya" Mafhum Ayat Ka Mafaad Hai Aur Uske Ek Fard Ka Bayan Hai Jis Tarah Abubakar Wa Umar Wa Usman Wa Digar Sahaba Radiallahu Ta'la Anho Is Ke Misdaq Aur Bil Awaliyat Is Ke Afrad Hai, Isi Surat Me Jab Ke Baujiya Tatbiq Wa Taufiq Hadees Ka Mafaad Wo Thhehra To Us Mafaad Ko Tawil Se Kya Alaqa ? Ke Taweel To Zahiri Ma'na Se Pherna Hai.

Rab'ah Ashr :

Apke Taur Par Yeh Tawil Hi Sahi To Kya Yeh Tawil Sankh Nahi ? Hai Aur Zaroor Hai, Isi Ko Aapne Kaha Tha Ke :

"Isme Koi Taawil Mumkin Nahi Hogi."

Dusri Ibarat Aur Uska Rad :

Khams Ashr : Aap Hadees :

"Yeh Hadees Marfuh Hai Sarkar Do Alam ﷺ Ka Janaab Ali Murtaza Radiallahu Ta'la Anho Ko Tamaam Musalmano Ka Sardar Farmana Jumla Ummat E Mohammadiyah Me Afzaliyat Ki Kafi Dalil Nahi Hai Kya ?

Is Par Mu'araz Hai Ke Aapke Is Sawal Jawab Humare Sawalat Jo Sadsan" Aur "Sab'an Me Guzre Un Se Roshan Hai, Mukhtar Yeh Ke Pehli Manzil Sabut E Nas Ki Hai, Asbat E Hadees Mohdeesin Ke Tarz Par Apki Zimedari Hai Lehaja Mu'atmadin Aaima E Hadees Se Iska Baroja Kafi Sahi Wa Mutsal Hona Sabit Kijiye, Phir Man Hais Al Dariya Iski Sehat Aur Uske Hujjat Hone Par Dalil Qaym Kijiye ,Bar Taqdir Sabut Yeh Khabar Ahad Hai, Idar Fazilat Sidiq E Akbar Par Ayat Ka Mafaad Aur Khulfa E Salsha Radiallahu Ta'la Anhum Ke Bare Me Ahadees Marfuah Mutwatar Aur Ijma E Ummat Uske Muqabil Mutwafar Un Me Se Har Ek Naqail E Rad.

Sadas Ashr :

Yaha Bhi Tatbiq Wa Taufiq Mumkin Jiski Ruh Se Un Sab Par Aur Us Par Bhi Amal Mutaisar, To Kya Wajh Hai Ke Ek Do Ahad Ko Lijiye Aur Mutwatir Ko Chorde , Yeh Itabah E Nabi Hai Ya Itbaa Hawa ? Yeh To Tanzalan Bar Taqdir Sabut Hadees Muaraz Tha Agar Koi Yeh Kahe Ke Hadees Par Asar Rauza Zahir Hai Jis Se Uska Mauju Hona Zahir Hai Aur Muqam Par Imaamat Wajeh Ayat Wa Ahadees Wa Ijmah E Ummat Ka Muaraz Hona Hai Itni Bat Matan Hadees Ke Gair

Sabit Hone Ke Liye Kafi Hai Lehaja Hadees Agar Che Sahi Wa Mutsal Ho Matan Bawasf Muaraz Darja Sabut Ko Na Pohchega, Phir Tawil Wa Tatbiq Iske Liye Ki Jati Hai Jo Sabit Ho Aur Jo Rawayat Wa Dariyat Gair Sabit Ho Wo Musthaq Tawil Nahi Balke Rad Kia Jayega Isi Liye Naqaidan E Hadees Me Se Ek Imaam Jalil Naqaid Basir Imaam Ibn Hajar Makki Rehamtullah Allau Ne "Sawa Aqe Mahruqah " Me Tasrih Ki Ke Yeh Hadees Mauju Hai.

Apki Isi Daur Mansur " Me Jiske Hawale Se Apne Wo Hadees Darj Ki Yeh Riwayatein Bhi Thi :

Yeh Riwayate Bhi Mafhum Ayat Ki Tasdiq Kar Rahi Hai Aur Saaf Bata Rahi Hai Ke Khair Ul Bariyah Ka Mafhum Aam Hai Jiska Misdaq Har Momin Nekokar Hai , Aapne Un Riwayato Se Sarf E Nazar Kyon Kia, "Daur Mansur" Me Jaha "Ali Khair Ul Bariya Tha Wahi Hazrat Ali Radiallahu Ta'la Anho Se Yeh Bhi Farmaya Gaya : Ant Wa Shai'atak" Is Dusri Riwayat Se Bhi Apne Sarf E Nazr Kia Halake Is Ma To Ali Murtaza Radiallahu Ta'la Anho Ka Bhi Zikr Tha, Is Sarf E Nazar Ki Kya Wajh Hai Apka Wahi Dawa Ke :

"Ambiyah Allaysalam Hidayat E Aqli Se Mustsna Hai" Jis Ki Ruh Se Aap Yeh Sabit Karna Chahte Hai Ke Hazrat Ali Radiallahu Ta'la Anho Mutlaqan Khair Ul Bariyah Hai Aur Apko Khulfa E Salsha Par Fazilat Hasil Hai Shayd Ye Dusri Riwayat Me Hazrat Ali Radiallahu Ta'la Anho Ke Sath Dusro Ko Shamil Kia Gaya, Apke Is Dawa Ke Munafi Thi Lehaja Use Bhi Chhapa Gaye Masuliyat Ilmi Ka Taqaza To Yeh Tha Ke Jo Apke Dawa Ke Muaraz Tha Us Ka Jawab Dete, Phir "Ali Khair

Ul Bariya" Ke Sabab Nazul Ka Alhaj Kijiye Us Se Wahi Sabit Hota Hai Ke "Aki Khair Ul Bariya" Ayat Ke Mawafiq Aur Uski Misdaq Aur Mafhum Am Ke Ek Fard Ka Bayan Hai Aur Yeh Ke Ayat Apne Zahir Par Hai."

Ab Apne Jo Sawal Kia Ke :

"Sab Ilqaya Ka Sardar Farmana Sab Se Akram Hone Ki Dalil Nahi Hai Kya ?

Humari Taqrir Iska Jawab Bilsawab Hai.

Phir Ap Kahte Hai :

"Yaha Sab Iltqa Se Iltqa Hona Kisi Hadees Ya Ayat Se Istnabat Nahi Kia Gaya Balke Sarkar Do Alam Ne Ali Murtaza Radiallahu Ta'la Anho Ko Mukhatib Farma Kar Sarahat Farmai Ke Ali Murtaza Sab Iltqia Ka Sardar Ho Kar Akram Ul Ummat Hai."

Kya Fazail E Murtaza , Jo Ayat Mutwatir Aur Ahadees E Kashira Shehra Aur Ijmah E Ummat Se Sabit Wa Maruf E Khas Wa Aam Hia Mohtajn E Sabut They ? Phir Un Ke Ashbat Ke Liye Yahi Hadees Mauju Mili ?

Fazal Ali Ka Inkar Kon Sahi Ul Aqeedah Musalman Karega? Is Tajahil Arifana Kya Elaj Hai Ke Batabah Huwa Tafzil Ali Ke Darpe Ho Aur Khulfa E Salsha Ke Bare Me Ayat Wa Ahadees Mutwata Wa Irshadat E Aima Ahle Bait Wa Ijma E Ummat Aur Khud Afazat E Mutraza Sab Rad Thhehare Yeh Jab Ali Ki Konsi Raush Hai Aur Tafzil Ali Ki Kaisi Haws Hai. Jiske Aage Ayat Wa Ahadees Wa Ijma E Ummat Kisi Ki

Parwa Nahi, Ek Khabar Wahid Ya Mauju Ke Age Sab Rad, Phir Yeh Kaisa Mugalta Hia Ke Kisi Hadees Ya Ayat......

Yeh Wahi Ahadees Mutwatir Aur Ayat Se Bekhabar Banana Hai Aur Ijma E Ummat Ka Nam Bhi Liya Aur Lete Bhi Kaise Ke Pehle Apne Aqeeda Muzmuma Khayal Tafzil Ko Ummat Ka Majmuai Aqeedah Bata Chuke Aur Yaha Tawatir Ko Rad Kar Ke Khulfa E Salsha Radiallahu Ta'la Anho Ki Tafzil Ko Kaise Ek Hadees Ya Ayat Ka Istnbat Batana Chahte Hai , Kya Iska Sarih Mafad Yeh Nahi Ke Khulfa E Salsha Radiallahu Ta'la Anhum Ki Tafzil Ek Firaoi Ijtehadi Istnbat Masla Hai, Is Ke Barkhilaf Khulfa E Salsha Radiallahu Ta'la Anhum Par Tafzil Ali Jo Apka Aqeedah Mazmuah Hai Wo Ummat Ka Majmuai Aqeedah Hai ? Hai Aur Zaroor Hai Phir Muatqadat Ko Firoi Aur Ijtehadi Masla Hona Kisne Thheraya ? Aur Ijmah E Ummat Se Khilaaf Kis Ne Rawa Rakha ? Zahir Hai Ke Ese Koi Rawa Na Rakhega. Kya Muamal Yeh To Nahi Ke Jab Ijmah E Ummat Ka Khayal Aya Aur Yeh Jana Ke Is Ka Khilaaf Kisi Ko Manzur Na Hoga To Ijmah E Ummat Jo Udhar Tha Palat Kar Idhar Kar Dia.

Yeh Kaisi Zabrdasti Hai Ke Khulfa E Salsa Radiallahu Ta'la Anho Ki Fazilat Ka Muamla To Istnabati Thhehraya Aur Is Tarah Use Ek Firao Ijtehadi Masla Qarar Dia Take Rah E Ikhtlaf Nikle, Chale Aapke Taur Par Yahi Sahi , Ab Zara Yeh To Kahe Ke Jab Yeh Istnabati Thheraya To Uska Muqabil Ijmahi Kaise Ho Gaya ? Kya Yeh Dabe Lafzo Me Yeh Batana Nahi Ke Isko Istnabati Yuhi Kah Dia Haqiqtan Wo Aapke Nazdik Istnabati Nahi Ke Apke Taur Par Jo Ijmai Hai Us Se Ikhtlaaf Ki Gunjaish Nahi Aur Mukhlif Ka Aitbar Nahi, Jis

Tarah Digar Mua'tqadat Me Mukhalif Ka Aitbar Nahi, Jis Tarah Digar Muatqadat Me Mukhalif Ka Aitbar Nahi Kia Jata Balke Wo Gumrah Thhehrta Hai, Ab Apki Is Taqrir Ka Yeh Hasil Nahi Ke Apka Aqeedah Bar Haq Hai Aur Aap Hi Ahle Haq Hai Aur Ahl Sunnaat Ka Aqeedah Batil Aur Gumrah Wa Mubtal Wala Huwal Wala Quwat Ila Billah Il Aliyal Azim.



Tisri Aur Chhothi Ibarat Aur Uska Rad :

Aap Likhte Hai :

"Istaz Abu Zahra Processer Jamia Azhar Misr Ke Bayan Se Yeh Bat Samne Aa Gayi Ke Afzaliyat E Ali Murtaza Shiah Ka Munfarat Aqeedah Na Tha.........

Yeh Dawa Khilaf E Waqeah Hai Ala Hazrat Imaam Ahl Sunnat Ne Apni Kitab Musttab "Gait Ul Tahqeek Me Aima E Ahl Bait Azhar Aur Khud Janaab Ali Murtaza Radiallahu Ta'la Anho Ke Jo Irshadat Darj Farmaye Un Se Is Daawe Ka Hal Roshan Hai.

Kitab Ul Must'tab Se Bataur E Namuna Chand Ibaratein Sadr E Muqala Me Guzri, Qayl Ka Hukm Aur Us Dawe Ka Iftara Wa Khilaf E Ijmah Hona Un Bayanat Se Roshan Hai Jo Guzre Ali Murtaza Radiallahu Ta'la Anho Ki Mahabbat Ka Dum Bharne Wale Aur Uske Nashe Me Ahadees E Syed Ul Murslin ﷺ Wa Ijmah E Muslmin Se Phirne Wale Aur Khud Ali Murtaza Radiallahu Ta'la Anho Ke Irshad Se Ruh Garda Logo Ke Liye Ek Yahi Muqarar Wa Mutwatar Irshad E Murtaza Kafi Hai :

"Main Jise Pauga Ke Mujhe Abubakar Wa Umar Se Afzal Kahte Hai Use Muftari Ki Had Lagauga.

Qayl Zaroor Tafzili Gumrah Hai Jinhe Ahad E Qadim Me Shia Ka Laqab Dia Gaya.

Az Ibteda Ta Inteha Aqeedah Mazmuah Ko Sabit Karne Ke Darpe Aal Janab Isi Rawish Par Hai Ke Ek Aadh Hadees Jise Apne Matalab Ke Mawafiq Samja Wahi Naqal Kar Laye Aur Janaab Mukhalif Me Ahadees E Mutwatri Se Nazr Pherli, Yaha

Bhi Ara'at Al Adab Bil Tazal Al Nasb " Se Ek Hadees Darj Ki Jiska Tarjumah Yeh Hai :

"Roz E Qayamat Me Sab Se Pehle Ahl Bait Ki Shafa'at Farmauga, Phir Darja Ba Darja Jayda Nazdik Quraish Tak, Phir Ansar, Phir Wo Ahl Yaman Jo Ke Mujh Par Imaan Laye Aur Meri Pairwi Ki Phir Baqi Arab Phir Ahl Ajam Aur Main Jiski Shafa'at Pehle Karuga Wo Afzal Hai."

Aur Is Se Pehle Ala Hazrat Allayrehma Ne Quraish Ke Bare Me Jo Hadees Darj Ki Us Se Ankhein Band Kar Li Wo Hadees Yeh Hai :

Yani Quraish Roz E Qayamat Sab Logo Se Aage Hoge Au Agar Quraish Ke Itra Jane Ka Khayal Na Hota To Main Unhe Bata Deta Ke Unke Naik Ke Liye Allah Ke Yaha Kya Sawab Hai. Isko Riwayat Kia Ibne Adi Ne Jabir Radiallahu Ta'la Anho Se

Is Aqeedah Mazmuah Ke Mukhalif Ala Hazrat Allayrehma Ne Jo Dalail Bahar Zikr Karke Jab Unka Kuch Jawab Na Ban Pada To Yun Goya Hue :

"Ala Hazrat Fazil E Barelvi Allayrehma Ne Afzaliyat Ke Baab Me Mukhtlif Aqwal Farmaye Magar Aqwal Az Qasam Istnabat Wa Istdalal Hai Magar Yeh Hawala Apka Bazuban E Nabuwat Hai.

Fatwa E Razwiyah 32/232

Kya Khulfa E Salsa Ke Babat Kuch Bazuban E Nabuwat Nahi ? Hai Zaroor Hai , Isi Kitab Mustab, Ara Ul Adab Me Quraish

Ke Mutliq Yeh Hadees Bhi Thi Jin Se Apne Sarf E Nazar Farmate Hai ﷺ :

Kya Yeh Bazuban E Nabuwat Nahi ? Hai Aur Zaroor Hai , Phir Inka Kya Jawab ? Kya Hasb E Sabiq Wahi Rawish Chalege ? Ke Ek Kole Le Aur Tatbiq Wa Taufiq Ki Fikr Na Kare, Yeh Wahi Rawish Hia Jo Shuruh Se Akhir Tak Chali Aa Rahi Hai Yani Kuch Ko Mana Kuch Ko Na Mana.

Ala Hazrat Rehamtullah Allay Ke Paish Karda Aqwal Ke Bare Me Ap Farmate Hia Ke Yeh "Az Qism Istnabat Wa Istdalal Hai"

Yeh Wahi Bat Hai Jo Pehle Kahe Chuke Ke :

" Kisi Ayat Ya Hadees Se Istnabat Nahi Kia Gaya.....

Farq Itna Hai Ke Yaha "Istdalal Ka Lafz Jayda Kia, Ab Zara Irshad Ho Ke Yeh Aqwal Jo Az Qabil Istnabat Wa Istdalal Hai, Yeh Ayat Wa Ahadees Ke Mufahim Hai Ya Kuch Aur ? Yeh Ayat Wa Ahadees Ke Mufahum Aur Unke Muzhar Aur Misdaq Hai To Yeh Hukm E Ayat Wa Ahadees Me Hue. Ab Yeh Mufahim Hadees Aur Wo Jo Bazuban E Nabuwat Hai Hadees Wa Ma'ani Hadees Hone Me Yaksa Hai To Yaha Kon Sa Taqabil Hai Jo Uske Qabul Ka Maujab Ho Aur Uske Rad Ka Muqtza Ho ? Kya Koi Mujsam Bataur E Muarza Bil Qalb Yeh Nahi Kah Sakta Ke Ibtal Par Aaima Ne Jo Aqwal Paish Kiye Wo Az Qabil Istnabat Aur Istdala Hai Aur Yeh Hadees Ke :

Bazuban E Nabuwat Hai Balke Khud Quran Me Allah Ta'la Ka Badlo Ke Saye Me Ana Aur Arsh Par Mustwa Hona Mazkur Ahi Jo Is Mujsam Ke Taur Par Bazuban E Khuda Hai. Aur Yeh

Aqwal Aima Az Qabil Istnbat Wa Istadalaal Hai, Phir Aapke Nazdik Iska Kya Jawab ? Aur Jo Jawab Ap De Aapke Istdalaal Ke Muqabil Wahi Humara Jawab Hai.

Kya Yeh Aqwal Jo Apke Baqaul Az Qabil Istdalal Wa Istnabat Hai Kisi Hadees Ke Muaraz Hai Ya Muaraz Nahi ? Aur Muaraz Hai To Wahi Muaraza Kya Hai? Taufiq Wa Tatbiq Mumkin Hai Ya Nahi ? Ba Taqdir E Awal Unke Tark Par Kya Baish Aur Sharah Sharif Se Konsa Amar Unhe Chordhne Ka Muqtza ? Bar Taqdir Sani Yani Jab Taufiq Wa Tatbiq Mumkin Na Ho To Sabil Tarjih Hai, Ab Zani Wa Qatai , Ahad Wa Mutwatar Me Bazahir Mut'araz Hai To Tarjih Qatai Wa Mutwatar Ko Hogi Ya Jani Wa Ahad Ko ? Apke Tarz Se Malum Hota Hai Ke Agar Apko Koi Hadees Bazahir Aapke Mawafiq Mil Jaye To Istdalal Wa Istanbat Sab Rad, Apke Baqaul Yeh Hawala Bazuban E Nabuwat Hai Aur Uske Muqabil Jo Kuch Hai Az Qalil Istnabat Wa Istdalal Hai, Ab Istnbat Ke Babat Ek Hadees Sun Lijiye Jo Yun Hai :

Yani Hazrat Abdullah Bin Umar Wa Ibn Al'as Radiallahu Ta'la Anho Se Marwi Hai Ke Rasoolallah Bazuban E Nabuwat Hai Balke Khud Quran Me Allah Ta'la Ka Badlo Ke Saye Me Ana Aur Arsh Par Mustwa Hona Mazkur Ahi Jo Is Mujsam Ke Taur Par Bazuban E Khuda Hai. Aur Yeh Aqwal Aima Az Qabil Istnbat Wa Istadalaal Hai, Phir Aapke Nazdik Iska Kya Jawab ? Aur Jo Jawab Ap De Aapke Istdalaal Ke Muqabil Wahi Humara Jawab Hai.

Kya Yeh Aqwal Jo Apke Baqaul Az Qabil Istdalal Wa Istnabat Hai Kisi Hadees Ke Muaraz Hai Ya Muaraz Nahi ? Aur Muaraz Hai To Wahi Muaraza Kya Hai? Taufiq Wa Tatbiq Mumkin

Hai Ya Nahi ? Ba Taqdir E Awal Unke Tark Par Kya Baish Aur Sharah Sharif Se Konsa Amar Unhe Chordhne Ka Muqtza ? Bar Taqdir Sani Yani Jab Taufiq Wa Tatbiq Mumkin Na Ho To Sabil Tarjih Hai, Ab Zani Wa Qatai , Ahad Wa Mutwatar Me Bazahir Mut'araz Hai To Tarjih Qatai Wa Mutwatar Ko Hogi Ya Jani Wa Ahad Ko ? Apke Tarz Se Malum Hota Hai Ke Agar Apko Koi Hadees Bazahir Aapke Mawafiq Mil Jaye To Istdalal Wa Istanbat Sab Rad, Apke Baqaul Yeh Hawala Bazuban E Nabuwat Hai Aur Uske Muqabil Jo Kuch Hai Az Qalil Istnabat Wa Istdalal Hai, Ab Istnbat Ke Babat Ek Hadees Sun Lijiye Jo Yun Hai :

Ne Farmaya : Ilm Tin Hai Jo Unke Masiwa Hai Wo Fuzul Hai : Muhakam Ayat Sunnat E Sabita Ya Wo Hukm Jo Un Dono Ke Barabar Ho."

Yeh Bhi Bazuban E Nabuwat Se Hai Istnabat Ka Aitbar Sabit Hai Use Mutlqan Rad Karna Bamazhab Gair Muqlidin Ki Adat Hai Aurt Tas'hi Aur Itbah E Hawa Ka Yahi Anjam Hai Ke Admi Apni Khawaish Ke Mutabiq Koi Hadees Ya Ayat Paye Use Le Le Aur Jo Mukhalif Hawa Ho Use Chordh Bethhe, Kya Shuruh Se Lekar Akhir Tak Aap Isi Rawish Par Gamzan Nahi ? Hai Aur Zaroor Hai.

Hadees Par Tabsra Karte Hueu Ap Raqam Taraz Hai :

"Main Puri Ummat Me Sab Se Pehle Apni Ahl Bait Ki Shafa'at Karuga"

Yeh Sugra Huwa : Aur Jiski Main Sab Se Pehle Shafa'at Karuga Wo Sab Se Afzal Hai

Yeh Kubra Huwa :

"Meri Ahl Bait Puri Ummat Se Afzal Hai "

Yeh Natija Muntqiya Hai.

Zara Irshad Huwa Kya Yeh Wahi Istdalal Nahi Hai Ke Jise Abhi Ap Aur Us Se Pehle Rad Kar Chuke Apne Jumle Yad Kar Lijiye.

"Kisi Hadees Ya Ayat Se Itnabaat Nahi Kiya Gaya Wagera"

Kya Ab Koi Aapse Sikh Kar Aap Hi Ki Bat Dohra Nahi Sakta Ke Yeh Az Qasm Istdalaal Hai Aur Isi Jagah Par Isi Kitab Me Se Jab Apne Na Liya Yani Quraish Ali Muqdmat Wagera. Wo Hawala Bazuban E Nabuwat Hai Aur Isi Tarah Boht Sare Hawale Sidiq E Akbar Radiallahu Ta'la Anho Wagera Ke Bare Me Bazuban E Nabuwat Hai Akhir Kyon Aap Unhe Pash Pusht Dal Rahe Hai ? Apka Yeh Dohra Mu'ayar Har Azar Wale Ka Nazr Aa Gaya Ke Apne Mukhalif Bato Ka Jawab Jab Ban Na Pada To Yeh Kah Dia :

"Magar Aqwal Az Qasam Istnabat Wa Istdalaal Hai."

Phir Yaha Kyon Istnabat Ka Sahara Le Rahe Hai Aur Kyon Us Se Sarf E Nazar Kar Rahe Hai Jo Hawale Bazuban E Nabuwat Hai ? Kya Janaab Hi Ke Is Tarz Se Yeh Sabit Nahi Hota Ke Jo Abhi Hum Kahe Aye Yani Agar Yeh Ayat Wa Ahadees Ke Mufahim Aur Unke Mazhar Wa Misdaq Hue.

Aur Kya Khud Apne Yeh Na Bata Dia Ke Kabhi Kisi Nas Ke Mafhum Ke Asbat Ke Liye Tartib E Muqdamat Wa Istdala Mutaqi Ki Hajat Hoti Hai Aur Jo Is Se Sabit Huwa Wo Dar Asal Nas Se Sabit Hota Hai.

Jo Natija Apne Nikala Fazal E Ahl Bait Hasb E Maratib Ka Inkar Koi Mohib Ahle Bait Nahi Kar Sakta Magar Yaha Yeh Sawal Hai Ke Sugra Ka Sabut Kis Darje Me Hai ? Pehle Wo Darja Bataye Aur Yeh Sabit Kijiye Ke Us Nas Ke Muaraz Koi Nas Nahi , Aur Basurat Muaraza Koi Nas Hai Ya Nahi ? Agar Hai To Riwayat Wa Dariyat Dono Hum Pala Hai Ya Koi Raij Hai Aur Koi Marjuh ? Pehli Surat Me Dono Saqit, To Apko Is Se Istdalal Kya Mufid? Aur Dusri Surat Yaah Kyon Kar Mutsur Zani Al Sabut Qatai Al Sabut Se Kyon Kar Raij Hoga ? Aur Zani Al Dalalat Bat Aitqad Me Kyon Kar Maqbul Hoga ? Bil Jumla Pehli Manzil Sufara Ka Ashbat Batarz E Matlub Zaroori Hai, Kya Ap Is Marhale Se Guzr Chuke ? Aur Jab Sugar Hi Sabit Nahi To Natjia Jaise Nikelga? Kya Koi Yaha Yeh Nahi Kah Sakta Ke Sidiq E Akbar Radiallahu Ta'la Anho Ki Akramiyat Wa Afzaliyat Khud Roshan Taur Par Bara E Rast Ayat E Karima Se Sabit Hai Aur Uska Kubra Quran Me Mansus Hai Jo Apke Kubra Ke Muaraz Hai, Kya Apne Yeh Muaraza Dafa Farmaya, Jab To Apka Kubra Bafarz E Galat Salamat Hai Warna Quran Ka Mansus Kubra Salamat Hai Aur Isi Ko Manane Me Apki Salamati Hai Aur Sugra Bhi Quran Me Mansus Hai Jiska Misdaq Ahadees Mutwatir Wa Ijma E Ummat Ki Roshni Me Sirf Aur Sirf Sidiq E Akbar Radiallahu Ta'la Anho Hai Jaisa Ke Guzra To Shakl Awal Se Muqdama Yun Huwa :

Natija Nikla

Is Muqdame Ka Rad Kia Quran Wa Hadees Wa Ijmah E Ummat Sab Ka Rad Nahi. Hum Pehle Hi Bata Chuke Ke Anokhe Mohqeek Anokhi Tahqeek Se Ijmah Muslimin Ke Rad Ke Darpe Hai , Yaha Hadees E Mazkura Par Tabsara Karte Karte Ameer Ul Mominin Ali Murtaza Karamullah Wz Ul Karim Ke Babat Bar Khilaaf Ahl Sunnat Tafzil Se Aage Bad Kar Sahaba E Kiram Rizwanullah Ta'la Allay Azmain Ke Bare Me Ahl Sunnat Ka Jo Aqeedah Hai Aur Un Me Bahum Jo Farq E Maratib Hai Un Sab Ka Inkar Karte Hai Aur Hadees Ka Natija Yun Nikalate Ahi, Nazrin Soche Kya Yeh Hadees Ka Natija Hai ? Kya Yeh Itbah E Sunnat Hai Ke Ek Aadh Hadees Jise Apne Matalab Ki Samj Le. Aur Baqi Se Sarf Nazar Kare, Ab To Khul Gaya Ke Tahqeek Ke Nashe Me Ijmah E Ummat Ka Inkar Kia Hai Aur Aa Janaab Mazhab E Ahl Sunnat Se Aur Sabil Muslimin Se Dur Pade Aur Nai Tahqeek Ke Paimane Me Badmazhabi Ki Purani Sharab Paish Ki Hai Aur Tashih Ki Taraf Qadam Badaya Hai :

Aur Ijma E Ummat Ko Rad Karne Ka Yahi Anjam Hai.

Kya Janaab Ka Yeh Irshad Ke :

"Ab Jumla Sahaba E Kiram Khulfa E Rashdin , Baman Ashar Mubashara , Hazrin Badr, Hazrin Ohad,Ahl Bait Rizwan Al Garz Jumla Aqsam Sahaba Kiram Ummati Hai

Is Jumle Me Khulfa E Rashdin Wagera Hum Mazkurin Ka Zirk Tahkhshis Bad Taeemim Hai Ya Kuch? Aur Jab Takhsis Bad Taeemim Hai To Takhsis Mazkurin Darja Ba Darja Mazkur

Hazrat Ki Fazilat Aur Usme Tartib Wa Tafawat Ka Jo Pata De Rahi Hai Kya Ap Hi Ke Aitraf Se Unmazkurin Ala Jal Khusus Ka Jumla Sahaba E Kiram Se Afzal Hona Sabit Nahi Hota ? Hota Hai Aur Zaroor Hota Hai , Ab Zara Yeh Irshad Ho Ke Yeh Takhsis Kis Dalil Ke Bamujab Hai Wo Dalil Ijmai Hai ? Agar Esa Hai To Kya Ap Hi Ke Aitraf Se Un Makhsus Ka Digar Tamam Sahaba Radiallahu Ta'la Anho Se Afzal Hona Ijmai Amar Huwa Ke Nahi ? Taqdir Sani Par Kya Dalil Hia ? Aur Jab Ye Bar Taqdir Awal Yani Jab Ke Yeh Ijmai Amar Hai To Use Muaraz Apki Paish Karda Wo Hadees Kaise Ho Sakti Hai ? Ke Wo Khabar Wahid Hai Aur Ijma E Mutwatir Ke Hukm Me Hai Jiski Ruh Se Sand E Ijmah Bilfarz Humare Aitbar Se Khabar Wahid Bhi Ho Magar Ijmah Jisko Talqi Bil Qaul Lazim Hai Usko Mutwatar Ke Hukm Me Karta Ahi Aur Yaha To Sirf Ijmah Hi Nahi Khulfa E Rashdin Radiallahu Ta'la Anho Ke Fazal Par Aur Bahasb Khilafat Unki Tartib Fazilat Par Tawatir Ahadees Hai Phir Yeh Khabar Wahid Ijmah E Tawatir Ahadees Ki Muaraz Kaise Ho Sakti Hai ?

Aur Apka Yeh Qaul Ke :

"Sirf Ahl Bait Hi Ahl Bait Hai"

Jis Se Ap Un Makhsus Par Fazilat Ahl Bait Batana Chahte Hai, Kyon Kar Sahi Thheharega Aur Us Se Apka Yeh Maqsud Kyon Kar Hasil Hoga ? Phir Ahl Bait Me Wo Bhi Hai Jo Gair Sahabi Wagera Tabaee Hai Unki Tafzil Un Par Aur Tamaam Sahaba Radiallahu Ta'la Anhum Par Jo Aapke Is Muqale Ka Hasil Hai Kya Ijma Ka Inkar Darkinar Nahi ? Hai Aur Zaroor Hai. Phir Is Tanaqiz Par Nazar Kijiye Ke Khud Hi Pehle To Wo Bat Kahi

Jis Se Tamam Ahl Bait Ki Tafzil Un Makhsusin Jin Me Hazrat Ali Radiallahu Bhi Hai Wagera Hum Aur Umum Sahaba Radiallahu Ta'la Anhum Par Nikli Phir Hadeees Ko Hazrat Ali Radiallahu Ta'la Anho Me Munhasar Kar Dia, Chunache Likha :

"Aur Ek Ma'ani Me Janaab E Ali Murtaza Radiallahu Ta'la Anho Ko Ahl Bait Me Afzaliyat Haisl Hai Kyon Ke Jumla Hasmi Mah Ahl Bait Rasool Ke Janab Murtaza Radiallahu Ta'la Anho Ko Afzal Samjte They."

Phir Iska Hasil Hazrat Ali Murtaza Rziwanullah Azmain Ka Jamih Sahaba Radiallahu Ta'la Anhum Par Muqdam Hona Hai Aur Yeh Wahi Fazilat Ala Tartib Al Khilafat Ka Inkar Hai Jiske Janaab Darpe Hai Agar Che Abhi Is Hadees Par Tabsira Karte Hue Kah Chuke Ke :

"Sahaba E Kiram Khulfa E Rashdeen.............

Aur Hazrat Ali Radiallahu Ta'la Anho Ka Istsna Na Kia Balke Ahl Sunnat Ki Is Tartib Ko Muqrar Rakha Jiski Ruh Se Khulfa E Rashdeen Abubakar, Umar,Ushman, Ali Radiallahu Ta'la Anho Hai, Yeh Bhi Tanaqiz Hai Iska Kya Jawab Hai Aur Yaha Jo Dawa Kia Hai Yeh Ahl Sunnat Ka Mazhab Nahi Balke Gali Shia Ka Aqeedah Hai.

Aap Farmate Hai :

Argarz Jumla Aqsan Sahaba E Kiram Radiallahu Ta'la Anho Aur Sirf Ahle Bait Hi Ahl Bait Hai Aur Ahl Bait Jumla Ummat Se Afzal Hai :

Is Jumle Ka Zahiri Mafad Kya Hai ? Aur Jumla

"Ahl Bait Hi Ahl Bait Hai"

Ko Jab Jumla Sabqa Ke Sath Mila Kar Dekha Jaye To Muqabil Saf Zahir Hai Ab Yeh Taqabil Kya Ma'ani Deta Ahi ? Yahi Na Ke

"Algarz Jumla Aqsam Sahaba E Kiram Ummati Hai Aur Ahle Bait Hi Ahl Bait Hai"

Yani Wo Ummati Nahi.

Pehle To Janab Ne Tafzil Ali Ke Josh Me Dabe Lafzo Me Apna Firqa Amamiyah Se Hona Zahir Kia Jo Nabi ﷺ Ke Bad Hazrat Ali Radiallahu Ta'la Anho Ko Imamat Ke Liey Mutaeen Aur Tamaam Sahaba Radiallahu Ta'la Anho Par Muqdam Samja Jaisa Ke "Malal Wa Manhal" Me Hai Aur Yaha Is Se Bhi Tajwaz Karke Ahl Bait Ko Ummati Hone Se Nikala, Ab Jab Ke Ahl Bait Ummati Ke Mugar Wa Maqabil Hai To Unki Haishiyat Apke Nazdik Kya Hai ?

Kya Unke Liye Asmat Sabit Karege ? Kya Yeh Ek Martaba Phir Shiyat Ki Taraf Paish Qadmi Nahi ?

Phir Aap Faramte Hai :

Aur Ahl Bait Jumla Iqsam Ummat Se Afzal Hai"

Iski Ruh Se Gair Sahabi Ki Tafzil Sahaba Par Saaf Zahir Hai, Kya Yeh Ayat Wa Ahadees Wa Ijma E Ummat Sab Ka Rad Nahi ? Apke Jumle Ka Mafad Yeh Hai Ke Ahl Bit Ki Tafzil Is Wajh Se Hai Ke Wo Ahl Bait Hai Aur Apke Jumle :

"Al Garz Jumla Aqsam Sahaba E Kiram Radiallahu Ta'la Anhum Ummati Hai"

Ka Zahiri Pehlu Is Mufaad Ka Mauhid Hai Jis Se Zahir Hai Ke Aapke Nazdik Unki Tafzil Is Wajh Se Hai Ke Wo Ummati Nahi Balke Ahl Bait Hai. Unke Ummati Hone Ka Inkaar Jo Aap Ke Jumle Ka Zahiri Mufaad Hai Kis Dalil Par Mabni Hai Irshad Ho Aur Koi Dalil Nahi Quran Wa Hadees Wa Ijma E Ummat Ki Roshni Me Is Qaul Ka Hukm Aur Hukm E Qayl Irshad Huwa , Aapke Nazdik Ahle Bait Hona Hi Sab Par Fazilat Ki Wajh Sahi Magar Quran Ne Fazal Ki Buniyad Jis Bat Par Rakhi Uska Bayan Fazilat Sidiq E Akbar Ke Baab Me Se Guzra Niz Quraan Majid Farmata Hai :

Tarjuma :

Aur Jo Sabqat Le Gaye Wo To Saqbat Hi Le Gaye Wahi Muqrab Bargah Hai.

Niz Farmata Hai :

Tarjumah

Aur Sab Me Agle Pehle Muhajir Aur Ansar Aur Jo Bhalai Ke Sath Unke Pairo Hue Allah Un Se Razi Wo Allah Se Razi Aur Unke Liye Tayar Rakhe Hai Baag Jinke Niche Nahre, Humaresha Humesha Un Me Rahe Yahi Badi Kamyabi Hai.

Bagwi Aur Qurabi Me Hai :

Tarjumah :

Quran Karim Ne Muhajirin Wa Ansar Me Sab Se Aglo Pehlu Ki Afzliyat Par Nas Farmai Aur Saeed Bin Musib Aur Ek Jamat

Ke Qual Ke Mutabiq Yeh Wo Log Hai Jinhone Dono Qiblo Ki Tarfa Muh Karke Namaz Padi Aur Imaam Shafai Ke Ashab Ki Raye Me Sabqin Awalin Se Murad Wo Log Hai Jo Bait E Rizwan Me Hazir They Aur Bait E Rizwan Hudaibiyah Me Hone Wali Bait Hai Aur Yeh Qaul Sh'abhi Ka Hai, Aur Mohammad Bin Ka'ab Aur Ata Bin Yasaar Se Manqul Hai Ke Wo Sabqin Awalin Ahl Badr Hai. Aur Is Par Sab Ka Itefaq Hai Ke Jo Log Tahwil Qibla Se Pehle Hijrat Karke Aaye Wo Muhajirin Awalin Se Hai Us Me Kisi Ka Ikhtlaaf Nahi, Rahe Wo Jo Sab Se Afzal Hai To Abu Mansur Bagdadi Taimi Ne Kaha : Humare Ashab Ka Is Bat Par Ijma Hai Ke Un Sab Se Afzal Char Khulfa Hai, Phir Ashara Mubrashara Me Se Tamam Ashar Tak Baqi Rahne Wale 6 Sahab Hai Phir Badri Sahaba, Phir Ashab E Ohad, Phir Wo Jinhone Hudaibiyah Me Bait E Rziwan Ki.

(Yaha Tak Hijrat Me Pehal Karne Wale Mazkur Hue) Rahe Wo Jo Sab Se Pehle Islam Laye To Mujla Ne Shaibi Se Riwayat Kia , Unhone Kaha : Maine Syedna Ibne Abbas Radiallahu Ta'la Anho Se Puchha : Sab Logo Se Pehle Islam Kon Laya ? Unhone Farmaya : Abubakar Radiallahu Ta'la Anho, Kya Tumne Hasan Bin Sabit Radiallahu Ta'la Anho Ka Qaul Na Suna : Jab Tumhe Kisi Mu'atmad Ki Gum Angez Yad Aaye To Apne Bhai Abubakar Radiallahu Ta'la Anho Ko Unke Karnamo Ke Sath Yad Karo Jo Nabi ﷺ Ke Bad Tamaam Logo Me Sab Se Behtar Sab Se Jayda Parhezgaar Aur Sab Se Jayda Adal Wale Aur Jis Zimedari Ke Muthmal Hue Usko Sab Se Jayda Pura Karne Wale Nabi ﷺ Ke Sath Gar Me Do Jano Ke

Dusre, Nabi ﷺKe Piche Chalne Wale Satuda Hal Aur Logo Me Sab Se Pehle Rasoolo Ki Tasdiq Karne Wale.

Abu Alfarj Ibn Al Jauzi Ne Yusuf Bin Yaqub Bin Majshun Se Hikayat Zikr Kia Ke Unhone Farmaya : "Maine Apne Baap Aur Apne Shaikh Mohammad Bin Munkar Rawa Rabia Bin Abhi Abdul Rehmaan Aur Saleh Bin Kisan Aur Sa'ad Bin Ibrahim Aur Ushman Bin Mohammad Akhnmsi Ko Paya Ke Unhe Is Bat Me Shak Na Tha Ke Sab Se Pehle Islam Lane Wale Abubakar Radiallahu Ta'la Anho Hai Aur Yahi Qaul Ibn Abbas, Hasan Aur Asma Bin Abi Bakar Ka Hai Aur Ibrahim Nakhai Ne Yahi Qaul Kia Hai. Imaam Qurtabi Ne Is Qaul Ko Muqdam Rakha Aur Bauja Taqdim Is Qaul Ka Raij Hona Bataya Aur Digar Aqwl Ko "Qayl" Se Tabeer Kia, Chunache Farmate Hai : "Aur Kaha Gaya : Sab Se Pehle Islam Lane Wale Ali Murtaza Radiallahu Ta'la Anho Hai. Yeh Qaul Zaid Bin Arqam Aur Abu Zar Aur Muqdad Wagera Hum Se Marwi Hai, Hakim Abu Abdullah Ne Kaha Ke Is Maurikhin Ke Darmiyan Is Bat Me Koi Ikhtlaaf Nahi Janta Ke Ali Radiallahu Ta'la Anho Islam Me Sab Se Pehle Hai. "Aur Kaha Gaya : Sab Se Pehle Jo Islam Laye Wo Zaid Bin Harish Radiallahu Ta'la Anho Hai. Aur Ma'mr Ne Isi Ke Hum Ma'na Zahra Se Hikayat Kia Aur Yeh Suleman Yasar Aur Arwa Ibne Zubair Aur Umar Bin Abi Anas Ka Qaul Hai. "Aur Kaha Gaya Ke : Umuml Mominin Khadeejah Radiallahu Ta'la Anho Sab Se Pehle Islam Layi. Zahri Se Yeh Ma'na Mut'adad Tarq Se Marwi Hai Aur Yeh Qaul Qatda Aur Mohammad Bin Ishaq Bin Yasar Aur Ek Jamaat Ka Hai Aur Niz Yeh Hazrat Ibne Abbas Radiallahu Ta'la Anho Se Marwi Hai Aur Mufsar Sa'lbi Ne Ulma Ke Itefaq

Ka Dawa Kia Is Bat Par Sab Se Pehle Khadeejah Radiallahu Ta'la Anho Islam Layi Aur Yeh Ulma Ka Ikhtlaaf Khadeejah Radiallahu Ta'la Anho Ke Bad Islam Lane Walo Ke Bare Me Hai, Aur Un Riwayato Me Ishaq Bin Ibrahim Raho Yeh Hanjali Tatbiq Dete They To Yun Kahte They : "Mardo Me Sab Se Pehle Abubakar Radiallahu Ta'la Anho Imaan Laye Aur Aurato Me Hazrat Khadeejah Radiallahu Ta'la Anho Aur Bacho Me Hazrat Ali Radiallahu Ta'la Anho Aur Mawali Me Zaid Bin Harsa Radiallahu Ta'la Anho Aur Gulamo Me Bilaal Radiallahu Ta'la Anho Sab Se Pehle Islam Laye.

Wallahu Ta'la Alam.

Aur Mohammad Bin Sa'ad Ne Hadees Zikr Ki Kahte Hai Mujhe Khabar Di Mus'ab Bin Sabit Ne Kahte Hai Mujh Se Hadees Bayan Ki Abul Aswad (Mohammad Bin Abdul Rehman Naufail Ne, Unhone Kaha :

"Zaid Radiallahu Ta'la Anho Ka Islam Lana Abubakar Radiallahu Ta'la Anho Ke Bad Huwa Aur Yeh Chote Ya Pachwe Musalmaan Hue."

Laish Bin Sa'ad Kahte Hai Aur Mujh Se Hadees Bayan Kui Abu Aswad Ne Unhone Farmaya : Zubair Radiallahu Ta'la Anho Islam Laye Aur Jab Wo 8 Sal Ke They , Aur Riwyat Hai Ke Ali Radiallahu Ta'la Anho 7 Sal Ki Umar Me Islam Laye Aur Ek Qaul Yeh Hai Ke 10 Sal Ki Umar Me.... Intia

Ayaat Karima Se Muhajirin Wa Ansar Radiallahu Ta'la Anhum Me Se Sabqin Awalin Ki Fazilat Ibarat Nas Se Zahir Hai, Niz Ayat Karima Jumla Sahaba Kiram Muhajirin Wa Ansar Radiallahu Ta'la Anho Ki Fazilat Ki Mutzman Hai Aur

Muhairin Wa Ansar Ism Musthaq Hai Aur Imshal E Muqam Me Jab Mushthaq Par Koi Hukm Kia Jata Hai Arfa Is Hukm Ke Liye Is Ka Mubda Ishtqaaq Alat Hota Hai Lehaja Is Tarz Se Samj Me Ata Ahi Ke Nabi ﷺ Ki Sohbat Aur Unke Sath Ya Unki Taraf Hijrat Aur Unki Nusarat Yeh Sab Asbab E Tafzil Hai Aur Jo Log Un Aausaf Me Sabqat Ke Hamil Hai Wo Saabqin Awalin Aur Dusro Par Is Wasf E Sabqat Ki Wajh Se Mufzal Wa Muqdam Hai Aur Zahir Hai Ke Islam Aur Fazal Sohabat Aur Hijrat Me Abubakar Radiallahu Ta'la Anho Ko Sab Par Sabqat Hasil Hai Lehaja Wo Sabqin Awalin Ke Sab Se Pehle Fard Jo Tamaam Sabqyin Awalin Se Afzal , To Unki Fazilat Gair Sabqiyin Par Do Chand Hai.

Ahl Bait Ithar Ko Bhi Sarkar Abd Qarar Allaysalato Sallam Se Nisbat Ki Wajh Se Fazilat Unki Shan Ke Layq Hasil Hia Jis Tarah Sahaba E Kiram Rizwanullah Ta'la Allay Azmaeen Ko Sarkar ﷺ Se Nisbat Ki Wajh Se Fazilat Hasil Hai Aur Usme Unke Darjaat Wa Maratib Hai, Humara Yeh Kaam Nahi Ke Hum Sahaba Aur Ahl Bait Radiallahu Ta'la Anho Ke Darmiyan Mohababt Wa Takrim Me Farq Kare Aur Ba Itbah E Hawa Kisi Ko Fazil Kisi Ko Mufzal Jane, Jab Dono Ko Nisbat Nabi ﷺ Se Hai Aur Nabi ﷺ Ka Muamala Sab Se Uper Hai Aur Humare Imaan Ka Taqaza Hai Ke Humari Khawaish Nabi ﷺ Ke Laye Hue Deen Ki Tabeh Ho To Hum Dono Ke Sath Had E Adab Par Rahe Hue Bab Tafzil Me Kitab Wa Sunnat Wa Ijma E Ummat Ke Paband Hai Aur Is Muamale Ko Had Taufiq Par Rakhte Hai Iske Bar Khilaf Mufza Ke Khariq Ijmah E Ummat Hai.

Kya Ahl Bait Ko Afzal Batana Isi Par Mauquf Hai Ke Ijmah E Ummat Se Sarf E Nazar Aur Khud Aaima Ahl Bait Khisusan Irshadat E Murtaza Ko Paise Pust Dala Jaye Aur Ayat Wa Ahadees Se Chashm Poshi Ki Jaye.

Aa Janaab Ne Is Hadees Se Jo Aap Ne Zikr Ki Ke Yeh Natija To Nikala Ke :

'Meri Ahl Bait Puri Ummat Se Afzal Hai."

Afsos Aapne Yeh Za'am Sarkar Abd Qarar ﷺ Ka Qaul Thhehraya Aur Use Unki Taraf Mansub Kar Dia Aur Is Muaraz Jo Irshadat E Sarkar ﷺ They Sab Se Bekhabar Kyon Ban Gaye ?

Zara Shafa'at Ka Lihaj Kar Ke Yeh To Bataye Ke Huzur ﷺ Tamaam Ahl Bait Ke Bare Me Yeh Farma Rahe Hai Ya Ahl Bait Me Se Ek Jamaat Ke Bare Me Farma Rahe Hai.

Bataqdeer Shani Wo Kon Log Hai Jin Ke Bare Me Yeh Irshad Huwa Ke :

"Main Jis Ki Shafa'at Karuga Wo Afzal Hai."

Zikr E Shafa'at Kin Logo Ka Pata Deta Hai Zara :

Yad Karke Bataye Kya Zikr Shafa'at Is Bat Ka Qarina Nahi Ke Bat Ahl Bait Me Se Un Logo Ki Ho Rahi Hai Jinki Sarkar ﷺ Shafa'at Farmayege Aur Hadees Shafa'at Me Sarkar ﷺ Farma Chuke Ke Meri Shafa'at Meri Ummat Me Se Ahl Kabbar Ke Liye Hai, To Is Zikr Shafa'at Ne Bataya Ke Yaha Bat Ahl Kabbbar Me Baham Tafaal Ki Hai Aur Unme Jo Nabi ﷺ Ke

Khass Hai Wo Dusro Se Afzal Hai , Kyah Yeh Mutsur Hai Ke Wo Nabi ﷺ Jo Quran Ka Yeh Irshad Sunaye Ke :

Aur Jo Farmaye Wahi Quran Ke Irshadat Ko Aur Khud Apne Irshad Ko Yun Jhutlaye



Huzur Taajhushariah Ka Paigam Ahl Sunant Ke Naam

Ahle Sunnat Wa Jammat Se Umuman Aur Silsila Aaliya Qadriyah Barkatiyah Razwiyah Se Wabsa Logo Ke Liye Khususan Meri Nasiyat Hai Ke Maslak Ahl Sunnat Wa Jammat Jisko Pehchan Ke Liye Maslak E Ala Hazrat Kaha Jata Hai, Par Mazbuti Se Qaym Rahe, Bad Mazhabo Khususan Rafziyon , Qadyaniyon,Wahabiyon , Deobandiyon Aur Sule Kuliyon Se Apne Aap Ko Dur Rakhe, Unki Sohbat Aur Un Se Mail Jhol Ko Apne Aur Apne Imaan Ke Liye Zahar E Qatil Samje.

Aap Sab Hazrat Par Sab Se Aham Farz Imaan Wa Aqeede Ki Hifazat Hai Lehaja Jis Idara Ya Khanqa , Tanzim Wa Tahrik Ya Jis Shakhs Se Aapke Imaan Jane Ya Imaan Ke Kamzor Hone Ka Khatra Ho Us Se Dur Rahe.

Jitne Idare Aur Khanqahe ,Ulma Wa Aima Mazhab E Haq Ahl Sunnat Wa Jammat Maslak E Ala Hazrat Par Gamzan Hai Unko Apna Samje Aur Dil Me Unki Azmat Rakhe Aur Jo Maslak E Ala Hazrat Ya Tahqeeqat E Ala Hazrat Se Bagawat Kare Un Se Dur Rahe.

Apne Ilaqo Me Azim Ul Shaan Madrase Aur Libarary S Qayam Kare, Un Me Ache Pake Sunni Ulma Ko Ta'niyat Kare Un Ke Rahne Sahne Aur Digar Zarooriyat Puri Karne Ka Ma'qul Intzam Kare Phir Un Se Rabta Me Rah Kar Har Deeni Kam Me Un Se Rehnumai Hasil Kare.

Ulma Wa Khutba Aur Aaima Hazraat Apne Apne Dars Wa Khutbat Aur Jumuah Mubarak Ke Bayanat Me Bidaat Wa Khuraafat Ki Tardid Ke Sath Sath Wahabiyah Wa Deobandiyat

Aur Shiyyat Wa Suleh Kuliyat Ka Rad O Abtal Dalail Wa Barahin Ke Sath Zaroor Karte Rahe Aur Mauqah Wa Mahal Ke Aitbar Se Bujurgo Ka Tazkira Bhi Kare.

Madaaris Arbiyah Ke Zimdar Hazrat Liyaqat Wa Ist'adad Aur Deeni Taslubb Ki Bina Par Asatza Ka Taqrir Kare Aur Masjid Ke Mutwali Hazrat Aaima E Kiram Ki Zarooriyat Ke Lehaj Se Unki Khidmat Kare, Aur Layaq Imaamat Ko Hi Imaamat Ke Liye Muntkhab Kare.

Mulki Halat Ke Paish E Nazar Aap Apne Elaqo Me Ulma E Ahl Sunnat Ki Hidayat Ke Mutabiq Amal Kare.

Sharai Council Of India Bareli Sharif Ke Seminaro Me Jin Masail Par Faisla Ho Usi Ke Mutabiq Aap Faisla Aur Amal Kare Aur Logo Tak Use Pohchane Ko Koshish Kare.

Aslaf E Kiram Khususan Imaam E Ahl Sunnat Ala Hazrat Quds Sira Ki Tasnifat Ko Zaroorat Ke Mutabiq Mukhtlif Zubano Me Shaya Karke Ghar Gahr Muft Pohchane Ki Koshish Kare.

Khud Bhi Saum Wa Salat Ke Aur Digar Nek Kamo Ke Paband Rahe Aur Dusro Ko Bhi Paband Banane Ki Koshish Kare. Khud Bhi Bure Kamo Se Dur Rahe Aur Dusro Ko Bhi Bure Kamo Se Dur Rakhne Ki Koshish Kare. Humesha Har Jagah Aur Har Kaam Me Ache Akhlaq Ka Muzahira Kare, Nek Kamo Me Jayda Se Jayda Hisal Le.

Rizq E Halal Kamane Ke Liye Jad O Jahad Kare Aur Samaj Me Paro Qar Ban Kar Rahe.

Apne Sadqat ,Zakat Aur Atiyat Dete Waqt Deeni Madarish Ka Ta'aun Karna Na Bhule, Dame Dirme Qadme Sukhne Waqtan

Fa Waqtan Iski Madad Karte Rahe, Aur Unke Maqasid Ko Paya Takmil Tak Pohchane Me Bhar Pur Hisa Le.

Daulat Mand Hazrat Gareeb Sunni Musalmano Ka Har Mumkin Tauan Karke Unhe Khush Haal Banane Me Sargaram Rahe Ke Ap Ke Maal Me Allah Ta'la Ne Unka Bhi Haq Rakha Hai.

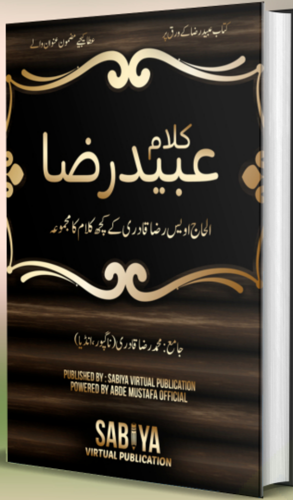
Apne Bacho Ko Asri Aur Duniaywi Talim Dilaye Magar Unhe Islam Ke Buniyadi Aqaid Ki Talim Zaroor De Aur Imaam E Ahl Sunnat Ala Hazrat Quds Sira Ki Talimat Se Aaga Karte Rahe.

Mujhe Ummid Hai Ke Aap Meri Is Nasiyat Par Khud Bhi Amal Karege Aur Dusro Ko Bhi Is Par Amal Karne Ki Talqin Karege.

Maula Ta'la Hume Deen Matin Ki Jayda Se Jayda Khidmat Karne Ki Taufiq Rafiq Ata Farmaye Humare Deen O Imaan Ki Hifazat Aur Isi Par Humara Khatma Farmaye.

آمین یا رب العالمین بجاہ رحمۃ للعالمین صلی اللہ تعالیٰ علیہ و آلہ و صحبہ اجمعین و بارک وسلم۔

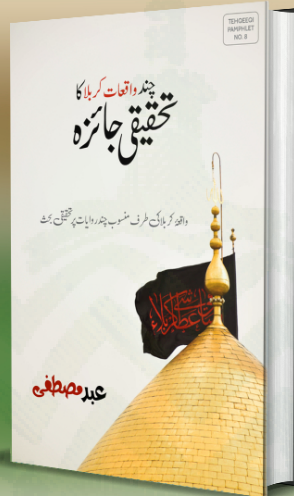
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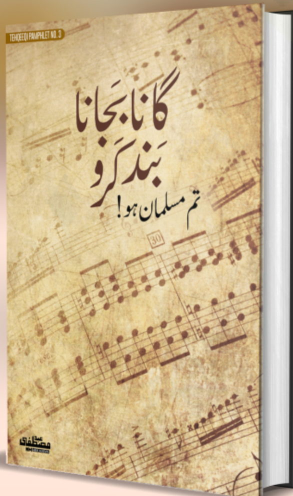


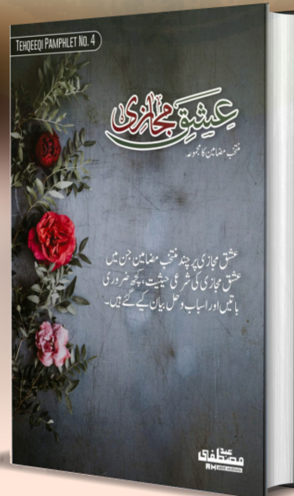














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